

HOMER

ODYSSEY

BOOKS 1-12

WITH AN ENGLISH TRANSLATION BY

A. T. MURRAY

REVISED BY

GEORGE E. DIMOCK



HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

LOEB CLASSICAL LIBRARY

FOUNDED BY JAMES LOEB 1911

EDITED BY

JEFFREY HENDERSON

HOMER

ODYSSEY

I

LCL 104

Copyright © 1995 by the President and Fellows
of Harvard College
All rights reserved

First published 1919

Second edition 1995

Reprinted with corrections 1998

LOEB CLASSICAL LIBRARY® is a registered trademark
of the President and Fellows of Harvard College

Library of Congress Control Number 93-37392
CIP data available from the Library of Congress

ISBN 978-0-674-99561-1

*Composed in ZephGreek and ZephText by
Technologies 'N Typography, Merrimac, Massachusetts.
Printed on acid-free paper and bound by
The Maple-Vail Book Manufacturing Group*

CONTENTS

INTRODUCTION	1
BIBLIOGRAPHY	6
ODYSSEY	
BOOK 1	12
BOOK 2	46
BOOK 3	80
BOOK 4	118
BOOK 5	182
BOOK 6	220
BOOK 7	246
BOOK 8	272
BOOK 9	316
BOOK 10	358
BOOK 11	400
BOOK 12	448

PREFACE

Augustus Taber Murray (1866-1940), Professor of Greek at Stanford University for forty years from 1892, produced his Loeb edition of the *Odyssey* in 1919; the *Iliad* followed a few years later. No more faithful translation of Homer was ever made, and its elegance matched its fidelity. Homer's formulaic epithets, phrases, and sentences were consistently rendered, and his artificial amalgam of dialects and archaic vocabulary were, as was perfectly acceptable in those days, reflected in archaic English.

Translation today, however, has to satisfy different expectations. Yet it seemed unlikely that a new translation would surpass or even match the fidelity and readability of Murray's work, these being the qualities most valued in the Loeb series. Accordingly it has been decided to revise Murray's translation in such a way as to preserve its excellences while bringing all that sounds unnatural into line with today's canons of English. The Loeb Classical Library is deeply grateful to the distinguished Homerist Professor Emeritus George E. Dimock of Smith College for undertaking this delicate task and for performing it so well.

G.P.G.

In preparing this second edition of the Loeb *Odyssey*, I have altered Murray's Greek text in a few places: 2.116

PREFACE

(*ō* to *ǎ*), 3.304-5 (lines in traditional order), 7.74 (*οἱ σί* for *ῆ σί*), 9.483 (line retained), 10.456 (line retained), 16.161 (*πως* for *πω*), 20.383 (*ἄλφαι* for *ἄλφαιρ*), and 23.48 (line retained).

Footnotes refer to book and line of the Greek regardless of whether the note concerns primarily the Greek or the English text. I have distinguished Murray's footnotes to the translation from my own by appending the initials M. and D. The textual notes are Murray's.

I have rendered the adjective *φίλος* as "staunch" rather than "dear" wherever loyalty to the family or other group seemed more prominent than personal affection. In a few other cases, where it modifies parts of the body or "native land," etc., I have rendered it as "own."

G.E.D.

INTRODUCTION

There was a rich tradition of epic poetry in early Greece. We know of epics dealing with legends of the royal house of Thebes, with the voyage of the Argo, with the deeds of Heracles and of Theseus, with the events surrounding the Greek expedition against Troy, and with many other myths and legends of the Heroic Age. Apart from brief quotations and later paraphrases or allusions all but two of them have perished. The two that have survived, the *Iliad* and the *Odyssey*, were from earliest times attributed to the same poet, Homer, and appear to have been valued above all others for their quality and authority. Both dealt with the Trojan War, the *Iliad* centering on an incident in the final year of the Greek siege of Troy, the *Odyssey* recounting the long return home of one of the commanders after the victory.

Even in antiquity a few thought, as many do today, that the *Odyssey* was not composed by the same poet as the *Iliad*, but no one doubted that each was the work of a single poet. An era of scepticism, however, began at the end of the eighteenth century. Following the suggestions of F. A. Wolf and others, scholars argued that both epics had been woven or patched together from shorter poems composed at different times by various poets. This view, which dominated most critical discussion for more than a century, seemed to explain the inconsistencies and repetitions

INTRODUCTION

found in the epics and to confront the fact that writing was not known in the Dark Ages. There was speculation about the very existence of Homer and what contribution a bard of that name might have made to the epics in their present form. These problems came to be known as "the Homeric question." In antiquity the term *chorizontes*—separators—was given to those who ascribed the two epics each to a different poet; now it could be applied to those who believed that for each epic there was multiple authorship and not a single unifying origin.

A revolutionary change of view followed upon the investigations of Milman Parry, who in the 1920s and 1930s showed that the method of composition of the epics resembled the practice of illiterate bards. They should therefore not be judged by the criteria of written literature. Soon it is possible again, and now with more sophisticated theoretical and comparative evidence, to visualize a single bard as the author of a whole epic. Whether the same poet produced the *Iliad* and the *Odyssey* remains a disputed question. Separate authorship for the *Odyssey* has by no means been proved, however, and until it is we would do well to follow the practice of the centuries and think of a single poet named Homer as the author of both epics.

Study of the narrative poetry of illiterate cultures has made it clear that the *Iliad* and the *Odyssey*, traditionally 15,693 and 12,110 lines long respectively, are examples of "oral poetry." Professional singers like Phemius and Demodocus in the *Odyssey* learn by listening to their predecessors' performances a version of their own native language which obeys not only that language's grammatical rules, but also the metrical or other formal rules of the poetic medium. In this poetic language the singer can think

INTRODUCTION

and while doing so produce no unmetrical utterance. Hence the oft-repeated metrical phrases or "formulas," each designed to dovetail with the next, which students of oral poetry have so intensively investigated.

At *Iliad* 2.484-93 Homer names the source both of the singer's poetic language and of its content:

Tell me now, you Muses, who have your homes on
Olympus—
for you are goddesses, and are present, and know
everything,
while we hear only the rumor of things and know
nothing—
who were the leaders of the Greeks, and who the
commanders;
the multitude I shall not speak of, nor name them
over,
not even if I had ten tongues and ten mouths
besides,
a voice that did not break, and the heart within me
were bronze;
only the muses of Olympus, daughters of Zeus who
wears the aegis,
could mention by name every man who came under
Ilium's walls.
I then shall tell who commanded fleets and the
numbers of their ships.

From these words we can conclude that whatever occurs to the singer's mind and sensibility in the muses' metrical language as he begins his song is for him the guaranteed truth of divine eyewitnesses. This "Catalogue of Ships," which from our point of view we can explain only as a feat

INTRODUCTION

of memorization of traditional material, is ostensibly for the poet and his audience the voice of Truth itself.

Since he thought of himself as the mouthpiece of Truth, it would not be surprising if the poet sought and found in his consultation of the muse or muses larger unities than could be communicated in an evening's performance. Hence the many thousands of lines of the *Iliad* and of the *Odyssey*; hence also the eventual division of the poems into 24 "books," each book exhibiting a certain unity and each identified by a letter of the Greek alphabet.

Mention of the Greek alphabet brings us at once to Homer's first manuscripts. His orally composed words, in order to survive, had immediately to be subjected to the writing process, whether by autograph or dictation. The possibility that Homer's poetry was orally transmitted from bard to bard until it was finally written down seems excluded by the fact that oral poets never repeat themselves at any length word for word, whatever they may claim to the contrary.¹ If by "Homer" we mean the author of the *Iliad* and the *Odyssey*, Homer himself produced the first manuscripts of the texts we read today.

In his *Homer, Hesiod and the Hymns* (Cambridge, 1982), Richard Janko suggests that the *Iliad* was composed about 750 B.C., and the *Odyssey* about 735. The sixth-century Homeric Hymn to Delian Apollo and the scholiast on Pindar *Nemean*s 2.1 on the Homeridae provide attractive evidence that Homer founded a clan or guild on the island of Chios which possessed written texts and contin-

¹ Adam Parry, ed., *The Making of Homeric Verse: The Collected Papers of Milman Parry* (Clarendon Press, Oxford, 1971), p. 336.

INTRODUCTION

ned to foster their honored ancestor's reputation after his death. To the degree that we accept this we can think of Homer as the eighth-century B.C. Ionian Greek who first brought literacy to Greece and, in a sense, to the world.

The oldest manuscripts of the *Odyssey* are of the tenth century, and they provide a remarkably stable and consistent text. The earliest surviving papyri (3rd century B.C.) and quotations of Homer in classical authors show, however, that at an earlier stage there were many differences from the text we now possess. The standardization was undoubtedly due to the labors of scholars at the library of Alexandria in the third and second centuries B.C., especially of the successive heads, Zenodotus, Aristophanes of Byzantium, and Aristarchus, who compared different versions and commented on the text. Many of their observations are preserved in the scholia, the annotations which appear in the margins of some manuscripts, including their rejection of lines and passages for linguistic, factual, or ethical reasons. There are reports also of a much earlier attempt to collect and standardize the Homeric epics for recitation at Athens at the time of Pisistratus in the sixth century B.C. Study and interpretation of the poems continued throughout antiquity and is often reflected in the scholia.

BIBLIOGRAPHY

This bibliography includes basic texts, commentaries, and works of reference together with a brief selection of studies and interpretations in English which represent a variety of approaches to the Homeric poems. Works that deal solely or principally with the *Iliad* have been excluded.

Critical Texts

- T. W. Allen (ed.): *Homeri Opera* (OCT), vols III² (Od. 1–12) and IV² (Od. 13–24), Oxford 1917 and 1919.
P. von der Mühl (ed.): *Homeri Odyssea* (Teubner), Stuttgart 1984.
Wilhelm Dindorf, *Scholia Graeca in Homeri Odysseam*, Oxford 1885.

Editions and Commentaries

- W. W. Merry and J. Riddell: *Homer's Odyssey: Books I–XII*, Oxford 1886.
D. B. Monro: *Homer's Odyssey: Books XIII–XXIV*, Oxford 1901 (with a copious and valuable appendix).
W. B. Stanford: *The Odyssey of Homer*², 2 volumes (1–12 and 13–24), London 1959 and 1958, repr. with addenda 1971.

BIBLIOGRAPHY

- Alfred Heubeck, Stephanie West, and J. B. Hainsworth: *A Commentary on Homer's Odyssey*, vol. I (Introduction and Books 1–8), Oxford 1988.
- Alfred Heubeck and Arie Hoekstra: *A Commentary on Homer's Odyssey*, vol. II (Introduction and Books 9–16), Oxford 1989.
- Joseph Russo, Manuel Fernández-Galiano, and Alfred Heubeck: *A Commentary on Homer's Odyssey*, vol. III (Introduction and Books 17–24), Oxford 1992.
- (The preceding three volumes constitute an English version of the six-volume Italian edition sponsored by the Fondazione Lorenzo Valla 1981–1986, which included a critical text and an Italian translation by G. Aurelio Privitera.)
- R. B. Rutherford: *Homer. Odyssey Books XIX and XX*, Cambridge 1992.
- A. F. Garvie: *Homer: Odyssey Books VI–VIII*, Cambridge 1994.

Recent Translations

(1) Verse

- Robert Fitzgerald, *Homer: The Odyssey*, New York 1961 (with commentary: Ralph Hexter, *A Guide to the Odyssey*, New York 1993).
- Richmond Lattimore, *The Odyssey of Homer*, New York 1965.
- Albert Cook, *Homer: The Odyssey*, New York 1967, repr. 1993 (with a selection of essays).
- Allen Mandelbaum, *The Odyssey of Homer*, Berkeley and Los Angeles 1990.

BIBLIOGRAPHY

Robert Eagles: *Homer: The Odyssey* (New York 1996, with introduction and notes by Bernard Knox).

(2) Prose

T. E. Lawrence, *The Odyssey of Homer* (by T. E. Shaw) (Oxford and New York 1932, repr. 1991).

W. H. D. Rouse, *The Story of Odysseus* (London and New York, 1937, repr. (as *The Odyssey*) 1949).

E. V. Rieu, *Homer: The Odyssey* (Harmondsworth and New York 1945, revised 1991).

Walter Shewring, *Homer: The Odyssey* (Oxford 1980).

R. D. Dawe, *The Odyssey: Translation and Analysis* (Lewes, Sussex 1993, with provocative commentary).

Reference

Albin Lesky, 'Homeros', *RE* Supplementband XI 687–846 (also published separately) (Stuttgart 1968).

P. von der Mühl, 'Odyssee', *RE* Supplementband VII 696–768, Stuttgart 1940.

Rudolf Pfeiffer, *History of Classical Scholarship from the Beginnings to the End of the Hellenistic Age* (Oxford 1968).

Odette Touchefeu-Meynier, *Thèmes odysseens dans l'art antique*, Paris 1968.

A. J. B. Wace and F. H. Stubbings (edd.), *A Companion to Homer* (London 1962, including essays by J. A. Davison on the transmission of the poems and by L. R. Palmer on the language).

Bibliographical articles in *Classical World*: F. M. Combellack, 49 (1955–56) 17–55; J. P. Holoka, 66 (1972–73) 257–293, 73 (1979–80) 83 (1989–90) 393–461, and 84 (1990–91) 89–156; M. E. Clark, 79 (1985–86) 379–394.

BIBLIOGRAPHY

Linguistic

- Pierre Chantraine, *Grammaire homérique*, 2 volumes, Paris 1948, 1953.
- R. J. Cunliffe, *A Lexicon of the Homeric Dialect*, London 1924.
- Henry Dunbar, *A Complete Concordance to the Odyssey of Homer*, completely revised and enlarged by Benedetto Marzullo, Hildesheim 1971.
- D. B. Monro, *A Grammar of the Homeric Dialect*², Oxford 1891, repr. 1992.
- G. P. Shipp, *Studies in the Language of Homer*², Cambridge 1972.
- Brug Snell (ed.), *Lexikon des frühgriechischen Epos*, Göttingen 1955—.

General Works on Homer

- Howard Clarke, *Homer's Readers: A Historical Introduction to the Iliad and the Odyssey*, Newark, Del. 1981.
- J. B. Hainsworth, *Homer (Greece and Rome New Surveys in the Classics No. 3)*, Oxford 1969.
- G. S. Kirk, *The Songs of Homer*, Cambridge 1962.
- Albert B. Lord, *The Singer of Tales*, Cambridge, Mass. 1960.
- H. O. Lorimer, *Homer and the Monuments*, London 1950.
- J. V. Luce, *Homer and the Heroic Age*, London 1975.
- Gregory Nagy, *The Best of the Achaeans. Concepts of the Hero in Archaic Greek Poetry*, Baltimore 1979.
- Gregory Nagy, *Pindar's Homer: The Lyric Possession of an Epic Past*, Baltimore 1990.

BIBLIOGRAPHY

- Adam Parry, ed., *The Making of Homeric Verse: The Collected Papers of Milman Parry*, Oxford 1971.
- William G. Thalmann, *Conventions of Form and Thought in Early Greek Epic Poetry*, Baltimore 1984.
- T. B. L. Webster, *From Mycenae to Homer*, London 1958.
- F. A. Wolf, *Prolegomena to Homer*, 1795, translated with introduction and notes by A. Grafton, G. W. Most, and J. E. G. Zetzel, Princeton 1985.

Studies on the Odyssey

- Norman Austin, *Archery at the Dark of the Moon*, Berkeley and Los Angeles 1975.
- G. E. Dimock, *The Unity of the Odyssey*, Amherst, Mass. 1989.
- B. Fenik, *Studies in the Odyssey*, *Hermes Einzelschrift* 30, Wiesbaden 1974.
- M. I. Finley, *The World of Odysseus*, London and New York 1978.
- Denys Page, *The Homeric Odyssey*, Oxford 1955.
- Denys Page, *Folktales in Homer's Odyssey*, Cambridge, Mass. 1973.
- W. B. Stanford, *The Ulysses Theme: A Study in the Adaptability of a Traditional Hero*, Oxford 1963.
- M. H. A. L. H. van der Valk, *Textual Criticism of the Odyssey*, Leiden 1949.
- W. J. Woodhouse, *The Composition of Homer's Odyssey*, Oxford 1930, repr. 1969.

BOOKS 1-12

Α

- Ἄνδρα μοι ἔντεπε Μοῦσα, πολυτρόποιος μάλα πολλά
 πλάγχθη, ἐπεὶ Τροίης ἱεροὶ πτολιεθροὶ ἐπεριτε
 πολλῶν δ' ἀνθρώπων ἵδρι ἄστυα καὶ πόον· ἐγὼ
 πολλὰ δ' ὁ γ' ἐἴ πορτω πάθει ἀλγεασι κατὰ θυροί
 5 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἄλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ὄλοιστο
 νήπιοι, οἳ κατὰ βούς Ὑπερίονος Ἡελίοιο
 ἦσθιοι· αὐτὰρ ὁ τοῖσιν ἀφειλετο ροστωμοῖ ἡμαρ
 10 τῶν ἀμολθεῖ γε, θεά, θυγατερ Διός, εἰπὲ καὶ ἡμί
 ἔνθ' ἄλλοι μὲν παρτες, ὅσοι φρυγοὶ αἰπὴν ὀλεθροί,
 οἳκοι ἔσται, πολεμοὶ τε πεφνεγότες ἠδὲ θαλασσιται·
 τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
 νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων
 15 ἐν σπέεσι γλαφυροῖσι, λιλαιομένη ποστὶν εἶναι
 ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομενῶν ἐνιαυτῶν,
 τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἐνθα πεφνεγμένος ἦεν ἀέθλων
 καὶ μετὰ οἴσι φίλοισι, θεοὶ δ' ἐλέαιρον ἅπαντες
 20 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινει
 ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέεσθαι.

¹ νόον: νόμον Zenodotus

BOOK 1

Tell me, Muse, of the man of many devices, driven far astray after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose minds he learned, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of his comrades. Yet even so he did not save his comrades, for all his desire, for through their own blind folly they perished—fools, who devoured the cattle of Helios Hyperion; whereupon he took from them the day of their returning. Of these things, goddess, daughter of Zeus, beginning where you will, tell us in our turn.

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea; but that man alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that beautiful goddess, keep prisoner in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even then was he free from toils and among his own people. And all the gods pitied him except Poseidon: he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

- ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,
 Αἰθίοπας τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν.
 οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος,
 25 ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἑκατόμβης.
 εἶθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμετος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 30 τὸν ῥ' Ἀγαμεμνониδης τηλεκλυτὸς ἔκται· Ὀρέστης
 τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετήδα·
 "ὦ πόποι, οἷον δὴ νῦν θεοὺς βροτοὶ αἰτιόωνται·
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν.
 35 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο
 γῆμ' ἄλοχον μιηστήν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὐσκοπον Ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
 40 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
 ὁππότε ἂν ἡβήσῃ τε καὶ ἦς ἱμείρεται² αἴης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πείθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντα ἀπέτυγε.

² ἱμείρεται· ἐπιβήσεται

But now Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell divided in two, the farthestmost of men, some where Hyperion sets and some where he rises—there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast; but the other gods were gathered together in the halls of Olympian Zeus. Among them the father of gods and men was the first to speak, for in his heart he thought of flawless¹ Aegisthus, whom far-famed Orestes, Agamemnon's son, had slain. Thinking of him he spoke among the immortals, and said:

"It's astonishing how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even by themselves, through their own blind folly, have sorrows beyond that which is ordained. Just as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we told him before, sending Hermes, the keen-sighted Argeïphontes,² that he should neither slay the man nor woo his wife; for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he did not prevail upon the heart of Aegisthus; and now he has paid the full price for it all."

¹ Used to the formulaic style as we are not, Homer's audience was more able than we to separate the generic description from the particular event. "The loud-barking dogs fawned and did not bark" (16.4f). D.

² Epithet of Hermes of uncertain meaning. The poet probably interpreted it as "slayer of Argus" (Io's watchdog). D.

- τὸν δ' ἡμείβετ' ἐπειτα θεὰ, γλαυκῶπις Ἀθηνη
- 45 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων
καὶ λήην κείνός γε εἰκότι κεῖται ὀλέθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτα γε μένοι
ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαιδύρουι δαίεσσι ἦτορ
δυσμῶρ, ὃς δὴ δηθὰ φιλον ἅπαν πῆματ' αὖτις
50 νῆσφ' εἰ ἀμφικυρῇ, σφί τε ὀμφαλὸς ἐστὶ θαλασσιγῆς
νῆστος δειδρῆευστα, θεὰ δ' εἰ δώματα ταιεῖ
Ἄτλαντος θυγάτηρ Ὀλοόφροτος, ὃς τε θαλασσιγῆς
πῆστος βέβηθε οἶδει, ἔχει δέ τε κίονας αὖτις
μακράς, αἱ γαῖαι τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν
55 τὸν θυγάτηρ δυστήνοισι ὀδυρομένοισι κατέρηκε,
αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
θέλγει, ὅπως Ἰθακῆς ἐπιληστέα αὖτις Ὀδυσσεύς,
ἱεμενος καὶ καπνὸν ἀποθρῶσκειτο κοῖται
ῆς γαίης, θανέειν ἰμείρεται, οὐδέ νιν σοί περ
60 ἐντρέπεται φίλοι ἦτορ, Ὀλυμπιε οὐ γὰρ τ' Ὀδυσσεύς
Ἀργείων παρὰ ἱηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
- τῇ δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
τεκνὸν ἔμμεν, ποῖόν σε ἐπὶ φηγεῖν ἔρκος ὀδόντων,
65 πῶς ἄν' ἐπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην
ὃς περὶ μὲν τόσον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθαρταίουσιν ἔδωκε, τοὶ οὐρανὸν εὐρὴν ἔχουσιν·
ἀλλὰ Ποσειδάων γαῖήοχος αἰσκέλες αἰεὶ
Κυκλώπας κεχόλωται, ὃν ὀφθαλμοῦ ἀλάσσει
70 ἀντίθεον Πολύφημον, ὅον κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσιν, Θύωσα δέ μιν τέκε νύμφη,

BOOK 1

Then the goddess, flashing-eyed Athene, answered him: "Father of us all, son of Cronus, high above all lords, clearly that man lies low in a destruction that is his due; so, too, let any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, ill-fated man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. It is a wooded isle, and on it dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that unfortunate, sorrowing man; and continually with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet your heart does not regard it, Olympian. Did not Odysseus beside the ships of the Argives win your favor by his sacrifices in the broad land of Troy? Why then did you will him such pain, O Zeus?"³

Then Zeus, the cloud-gatherer, answered her and said: "My child, what a word has escaped the barrier of your teeth! How should I, then, forget godlike Odysseus, who is beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? No, it is Poseidon, the earth-bearer, who is constantly filled with stubborn wrath because of the Cyclops, whose eye Odysseus blinded—namely the godlike Polyphemus, whose strength is greatest among all the Cyclopes; and the

³ In the Greek (1.62) there is a play upon the verb ὀδύρασθαι "to will pain to" and the name Ὀδυσσεύς, the latter suggesting the meaning "man of pain." The pun is repeated at 5.340, 423; 14.145-47; 19.275, 407-9. D.

- Φόρκυνος θυγάτηρ ἄλως ἀπρηγέτωσ' μερόπτος
 ἐν σπέεσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 75 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἷης.
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περὶφραζόμεθα παῖτες
 ῥόιστον, ὅπως ἔλθῃσι Ποσειδάωι δε μεθῇσι
 οἷν χόλον· οὐ μὲν γὰρ τι δαίησεται αἷτια παῖτων
 ἀθανάτων ἀέκητι θεῶι ἐριδαίεμεν οἶος·"
 80 τὸν δ' ἡμέιβετ' ἐπεὶτα θεά, γλαυκῶπις Ἀθημή
 ὦ πάτερ ἡμέτερε Κροτιάδῃ, ὑπάτε κρείωντοι
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι
 ῥοιστήσιν Ὀδυσῆα πολύφρονι· οὐδὲ δομοῖδε.
 Ἑρμείαν μὲν ἐπεὶτα διάκτοροι Ἀργεῖφοντι
 85 νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα
 νύμφῃ ἐνπλοκάμῳ εἴπῃ νημερτέα βουλήν,
 ῥόιστον Ὀδυσσῆος ταλαεπιφροῖος, ὥς κε γέηται
 αὐτὰρ ἐγὼν Ἰθάκῃδ' ἐστελεύσομαι, ὅφρα οἱ νῖδον
 μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θείῳ,
 90 εἰς ἀγορῇ καλεσάμεντα κατὰ κομοσστας Ἀχαιοὺς
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσιν καὶ εἰλίποδας ἔλικας βούς.
 πέμπω δ' ἐς Σπάρτην⁴ τε καὶ ἐς Πύλον ἡμαθόεντα
 ῥόιστον πευστόμενον πατρὸς φίλου, ἥν ποιν ἀκούσῃ.
 95 ἦδ' ἵνα μιν κλέος ἐσθλὸν εἰ ἀνθρώποισιν ἔχῃσι·"
 ὥς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια χρύσεια, τά μιν φέρων ἡμὲν ἐφ' ὑγρῇ⁵
 ἦδ' ἐπ' ἀπείρονα γαῖαν ἄμα πρηνῆς ἀνέμοιο·

³ πολύφρονα: δαΐφρονα

BOOK I

nymph Thoösa bore him, daughter of Phorcys who rules over the barren sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but beats him off from his native land. But come, let us who are here all give thought to his return, how he may come home; and Poseidon will let go his anger, for he will in no way be able, against all the immortal gods and in their despite, to contend alone."

Then the goddess, flashing-eyed Athene, answered him: "Father of us all, son of Cronus, high above all lords, if indeed this is now well-pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the guide, Argeïphontes, to the isle Ogygia, that with all speed he may declare to the fair-tressed nymph our fixed resolve, namely the return of steadfast Odysseus, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long-haired Achaeans, and speak his word to all the suitors, who continue to slay his thronging sheep and his spiral-horned shambling cattle. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his staunch father, if perchance he may hear of it, that good report among men may be his."

So she spoke, and bound beneath her feet her beautiful sandals, immortal, golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her stout

⁴ Σπάρτην: Κρήτην Zenodotus; cf. 285.

⁵ Aristarchus rejected lines 97-101.

- εἶλετο δ' ἄλκιμον ἐγχος, ἀκαχμειοι ὄξει χαλκῷ,
 100 βριθὴν μέγα στιβαρόν, τῷ δαίμνησι στίχας αἰδῶσι
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθυροῖς Ὀδυσσεύς
 οὐδοῦ ἐπ' αὐλείῳ παλάμῃ δ' ἔχε χαλκεὶ ἐγχος.
 105 εἰδομένη ξείνῳ, Ταφίῳ ἡγήτορι Μειτῇ
 εὔρε δ' ἄρα μνηστῆρας ἀγήτορας, οἳ μὲν ἔπειτα
 πειστοῦσι προπάροιθε θυραῖοι θυμὸν ἑτερποῖ
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 110 οἳ μὲν οἶτον ἐμισγοῖν ἐν κρητῆρσι καὶ ὕδωρ
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 ρίπον καὶ προτίθεν, τοὶ δὲ κρεα πολλὰ δατεύουσι
 τὴν δὲ πολὺν πρῶτος ἶδε Τηλεμαχος θεοειδής,
 ἦτο γὰρ ἐν μνηστῆρσι φίλοι τετιημενός ἦτορ
 115 ὁπποτέρῳ πατερὶ ἐσθλὸν ἐνὶ φρεσίν, εἰ ποτὶ ἐλθὼν
 μνηστῆρων τῶν μὲν σκεδάσιν κατὰ δώματα θείῃ
 τιμῇ δ' αὐτὸς ἔχοι καὶ δώμασιν· οἷσιν ἀναισθητοί,
 τὰ φρονέουσι, μνηστῆρσι μεθήμενος, εἰσιδὶ Ἀθήνην,
 βῆ δ' ἰθὺς προθυροῖς, νεμεσσητῇ δ' ἐνὶ θυμῷ
 120 ξείνονας δητὰ θυρήσιν ἐφεισάμεν' ἐγγύθι δὲ στας
 χεῖρ' ελε δεξιτερῇ καὶ ἐδέξατο χάλκεον ἐγχος,
 καὶ μιν φοιτήσας ἔπεα πτερόεντα προσηύδα·
 "χαῖρε, ξείνε, παρ' ἄρμυ φιλήσων· αὐτὰρ ἔπειτα
 δειπνὸν παιστάμενος μνηθήσεται ὅττεός σε χρή."

6 δώμασιν: κτήμασιν

BOOK I

spear, tipped with sharp bronze, heavy and huge and strong, with which she vanquishes the ranks of men, of heroes, with whom she is angry, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentès, the leader of the Taphians. There she found the proud suitors. They were taking their pleasure at checkers in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds¹ and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them out, while still others were portioning out meats in abundance.

The godlike Telemachus was far the first to see her, for he was sitting among the suitors, troubled at heart, seeing in thought his noble father, should he perchance come from somewhere and make a scattering of the suitors in the palace, and himself win honor and rule over his own house. As he thought of these things, sitting among the suitors, he beheld Athene, and he went straight to the outer door; for in his heart he counted it shame that a stranger should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:

"Hail, stranger; in our house you shall find entertainment, and then, when you have tasted food, you shall tell what you have need of."

¹ It has seemed better to render the word κηρυξ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace. M.

- 125 ὥς εἰπὼν ἤγειθ'. ἡ δ' ἐσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δὴ ῥ' ἔντοισθεν ἔσται δόμον ὑψηλοῖο
ἔγχος μὲν ῥ' ἐστήτε θέροις πρὸς κίονα μακρὰ
δοιραδόκης ἐντοισθεν ἐνέσσαν. εἴθα περ ἄλλα
ἔγχε' Ὀδυσσεύης ταλαισιφρονος ἵστατο πολλά.
130 αὐτὴν δ' ἐς θρόνον εἵσεν ἄγοι, ὑπὸ λίτα πεπαιστας,
καλὸν δαιδάλεον ὑπὸ δὲ θρῆνυς ποσὶν ᾗεν.
παρ δ' αὐτὸς κλισμὸν θέτο ποικίλοι, ἐκτοθεὶ ἄλλοι
μνηστῆρων, μὴ ξεῖνος αἰετῆεῖς ὀργυραγδοὶ
δείπρω ἀδήσειει, ὑπερβαλοῖσι μετελθοῖ.
135 ἡ δ' ἵνα μὴ περὶ πατρὸς ἀποιοχόμενῳ ἐροῖτο
χέρριβα δ' ἀμφίπολος προχοῶ ἐπέχευε φερούσα
καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
εἴφασθαι παρὰ δὲ ξεστῆρι ἐταῖροιστε τραπέσῃ
σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα.
140 εἶδατα πόλλ' ἐπαθεῖτα, χαριζομένη παρεοίτοι·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δὲ στή τιθει χρυσεία κύπελλα
κῆρυξ δ' αὐτοῖσιν ἑαμ' ἐπωχετο οἶνοχοεῖων.
ἐς δ' ἦλθον μνηστῆρες ἀχητορές· οἱ μὲν ἐπειτα
145 ἐξείης ἔεοντο κατὰ κλισμούς τε θρονοὺς τε,
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχειαν,
σῖτον δὲ δμῳαὶ παρειήνεον ἐν κανέοισιν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀρεῖαθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός

BOOK 1

So saying, he led the way, and Pallas Athene followed. And when they were within the lofty house, he carried the spear and set it against a tall pillar in a polished spear-rack, where were set many spears besides, to wit, those of steadfast Odysseus. Athene herself he led and seated on a chair, spreading on it a linen cloth—a beautiful chair, richly wrought, and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others, the suitors, lest the stranger, vexed by their din, should loathe the meal, seeing that he was in the company of arrogant men; and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a beautiful pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housekeeper brought and set before them bread, and with it dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all sorts of meats, and set by them golden goblets, while a herald continually walked to and fro pouring them wine.

Then in came the proud suitors, and thereafter sat down in rows on chairs and high seats. Heralds poured water over their hands, and maidservants heaped by them bread in baskets, and youths filled the bowls brimful of drink; and they put out their hands to the good cheer lying ready before them. Now after the suitors had put away the desire for food and drink, their hearts turned to other things, to song and to dance; for these things are the crown

- κῆρυξ δ' ἐν χερσὶν κίθαρι περικαλλέα θῆκεν
 Φημίφ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη
 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπις Ἀθηῆνι
 ἄγχι σχώρ κεφαλῇν, ἵνα μὴ πευθνοῖαθ' οἱ ἄλλοι
 "ξεῖνε φίλ', ἦ καί μοι νεμεσήσεται ὅττι κεν εἴπω·
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
 160 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
 ἀνέρος, οὔ δ' ἄν ποιν λεγκ' ὅσπερ πευθεῖται οὐδ' ὄρω
 κείμεν' ἐπ' ἡπείρου, ἢ εἰν ἅλϊ κῦμα κυλίνδει,
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίαιτο νοστήσαντα,
 πάντες κ' ἀρησαΐατ' ἐλαφρότεροι πόδας εἶναι
 165 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
 γυνὴ δ' ὅ μιν ὡς ἀπολωλε κακοὶ μοῖραι, οὐδὲ τις ἡμῶι
 θαλπωρή,⁷ εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλευθεύεσθαι τοῦ δ' ὤλετο τοῖστί μοι ἡμῶι
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλεξοί
 170 τις πόθεν εἰς ἀνδρῶν, ποθι τοι πόλις ἡδὲ τοκήες;
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἡγαγον εἰς Ἰθάκην, τινες ἐρμεναὶ εὐχετόωντο;
 οὐ μὲν γὰρ τι σε περὶ οὐδ' οἶμαι εἰθαδ' ἰκέσθαι,
 καὶ μοι τοῦτ' ἀγορευέστον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 175 ἦνέ νέον μεθέπεις ἦ καὶ πατρώϊός ἐσσι
 ξείνος, ἐπεὶ πολλοὶ ἴσται ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων,
 τοῖσι δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη

⁷ θαλπωρή: ἐλπωρή

BOOK I

of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang among the suitors under compulsion; and he struck the chords in prelude⁵ to his sweet lay.

But Telemachus spoke to flashing-eyed Athene, holding his head close, that the others might not hear: "Dear stranger, will you be angry with me for the word that I shall say? These men are busied with things like these, the lyre and song, without misgiving, seeing that without atonement they devour the livelihood of another, of a man whose white bones, it may be, rot in the rain as they lie upon the mainland, or the waves roll them in the sea. Were they to see him returned to Ithaca, they would all pray to be swifter of foot, rather than richer in gold and in raiment. But now he has thus perished by an evil doom, nor for us is there any comfort, no, not though any one of men upon the earth should say that he will come; gone is the day of his returning. But come, tell me this, and declare it truly. Who are you among men, and from where? Where is your city and where your parents? On what sort of ship did you come, and how did sailors bring you to Ithaca? Who did they declare themselves to be? For I do not suppose you came here on foot. And tell me this also truly, that I may be certain of it, whether this is your first visit here, or whether you are indeed a friend of my father's house. For many were the men who came to our house as guests, since he, too, had traveled much among men."

Then the goddess, flashing-eyed Athene, answered

⁵ Or ἀνεβάλλετο may be used of the voice: "so he struck the chords and lifted up his voice in sweet song." M.

- “τοιγὰρ ἐγὼ τοι ταῦτα μῖλ’ ἀτρεκέως ἀγορεύω.
 180 Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
 υἱός, ἀτὰρ Ταφίῳσι φιληρέτμουσι ἀντίστοι
 τῶν δ’ ὧδε εὖν ἐνὶ κατήλυθον ἥδ’ ἐτάροισι
 πλέων ἐπὶ οἴνοπα πόντοισι ἐπ’ ἀλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκοῖ, ἄγω δ’ αἰθονα σιδήροισι.
 185 τῆς δέ μοι ἥδ’ ἔστηκεν ἐπ’ ἀγροῦ τοῦτ’ ἐπὶ πόλινδ’
 ἐν λιμένι Ῥεΐθρῳ ὑπὸ Νηίῳ ὑλῆεντι.
 ξεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἴρηαι ἐπελθοῖ
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 190 ἔρχεσθ’, ἀλλ’ ἀπάρενθεν ἐπ’ ἀγροῦ πηματα πασχειν
 γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε
 παρτιθεῖ, εὖτ’ ἂν μιν κάρματος κατὰ γυνὴ λαβῇται
 ἐρπύζοντ’ ἀνὰ γουνὸν ἀλῶης οἶνοπέδοιο.
 τῶν δ’ ἦλθον δὴ γάρ μιν ἐφατ’ ἐπιδημιοὶ εἶναι,
 195 σὸν πατέρ’ ἀλλὰ τὴν τοι γε θεοὶ βλαπτοῦσι κελεύθῳ
 οὐ γὰρ πῶ τέθηκεν ἐπὶ χθοὶ δῖος Ὀδυσσεύς,
 ἀλλ’ ἔτι πον ζῶς κατερύκεται εὐρεί πόντῳ
 ἐν ἁμφοῖσιν, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
 ἄγριοι, οἳ πον κείνον ἐρυκανόωσ’ ἀέκοντα.
 200 αὐτὰρ τῶν τοι ἐγὼ μαρτυέσσομαι, ὥς ἐνὶ θυμῷ
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,
 οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς,
 οὔ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
 ἐσσιεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἐχρυσιν
 205 φράσσεται ὥς κε νήηται, ἐπεὶ πολυμήχανός ἐστιν,
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.

BOOK 1

him: "Therefore I will frankly tell you all. I declare that I am Mentès, the son of wise Anchialus, and I am lord over the oar-loving Taphians. And now I have put in here as you see, with ship and crew, while sailing over the wine-dark sea to men of strange speech, on my way to Temese for copper; and I bear with me shining iron. My ship lies yonder beside the fields away from the city, in the harbor of Rheithron, under woody Neion. Friends of one another do we declare ourselves to be, just as our fathers were, friends from of old. You may, if you will, go and ask the old hero Laertes, who, they say, comes no longer to the city, but afar in the fields suffers woes attended by an aged woman as his handmaid, who sets before him food and drink, after weariness has laid hold of his limbs, as he creeps along the slope of his vineyard plot. And now I have come, for indeed men said that he, your father, was among his people, but it seems the gods are thwarting his return. For not yet has noble Odysseus perished on the earth, but still, I suppose, he lives and is held prisoner on the broad sea in a seagirt isle, and cruel men keep him, a savage folk, that constrain him perhaps against his will. Indeed, I will now prophesy to you, as the immortals put it in my heart, and as I think it shall be brought to pass, though I am no soothsayer, nor one versed in the signs of birds. Not much longer shall he be absent from his own native land, no, not though bonds of iron hold him. He will contrive a way to return, for he is a man of many devices. But come, tell me this and declare it truly, whether indeed, tall as you are,

εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.

αἰνῶς μὲν κεφαλῇ τε καὶ ὄμματα καλὰ εὐκας
κεῖντο, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι

210 πρὶν γε τὸν εἰς Τροίην ἀταρβήμεναι, εἴθθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐχών ἰδοὶ οὔτ' ἐμ' ἐκεῖνος "

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα
"τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύω.

215 μῆτηρ μὲν τέ μέ φησι τοῦ ἔρμειαι, αὐτὰρ ἐγὼ γε
οὐκ οἶδ', οὐ γὰρ πώ τις εἶναι γοιοι αὐτός ἀεγίτω
ὥς δὴ ἐγὼ γ' ὄφελον μακάρος ἐν τευ ἔρμειαι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμε.

νῦν δ' ὅς ἀποτμότατος γείετο Πηληϊῶν ἀνθρώπων.

220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σὺ με τοῦτ' ἐρεεῖνεις "

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

"οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω

θῆκαν, ἐπεὶ σέ γε τοῖσι ἐχέειναιτο Πηλελόπειαι

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον·

225 τίς δαῖς, τίς δὲ ὄμιλος οὐδ' ἐπλετο; τιπτε δέ σέ χρεώ;

εἰλαπίνη ἢ γάμος, ἐπεὶ οὐκ ἔρανος πάδε γ' ἐστίν·

ὥς τέ μοι ὑβρίζοντες ὑπερβυχάλοισι δοκέουσιν

δαίνυσθαι κατὰ δῶμα, νεμεσιστήσεται κεῖν ἀνὴρ

αἴσχεα πόλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι "

230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
"ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,

μέλλει μὲν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων

ἔρμειαι, ὅφρ' ἔτι κείνους ἀνὴρ ἐπιδήμιος ᾗεν·

νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες.

BOOK 1

you are the son of Odysseus himself. Wondrously like his are your head and beautiful eyes; for many were the times we consorted with one another before he embarked for the land of Troy, whither others, too, the bravest of the Argives, went in their hollow ships. But since that day neither have I seen Odysseus, nor he me."

Then wise Telemachus answered her: "Therefore, stranger, will I frankly tell you all. My mother says that I am his child; but I do not know this, for never yet did any man know his parentage of his own knowledge. Ah, would that I had been the son of some fortunate man, whom old age took among his own possessions. But now, since you ask me about this, they say that I was begotten by him who was the most ill-fated of mortal men."

Then the goddess, flashing-eyed Athene, answered him: "Surely, then, no nameless lineage have the gods appointed for you in time to come, seeing that Penelope bore you such as you are. But come, tell me this and declare it truly. What feast, what throng is this? What need have you of it? Is it a drinking bout, or a wedding feast? For this plainly is no meal to which each brings his portion, with such outrage and arrogance do they seem to me to be feasting in your halls. Angered would a man be at seeing all these shameful acts, any man of sense who should come among them."

Then wise Telemachus answered her: "Stranger, since indeed you ask and question me about this, our house once bade fair to be rich and irreproachable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have

- 235 οἱ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην.
 εἰ μετὰ οἷς ἐτάρουσι δάμνη Τρώων εἰς δῆμψ,
 ἢ φίλων ἐν χερσίν, ἐπεὶ πόλεμοι πολύπενυται
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παιαχαιοί.
 240 ἦδ' ἐκε καὶ ᾧ παιδὶ μετὰ κλέος ἦρατ' ὀπίσσω.
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεύψαντο·
 οἷχετ' αἰστος ἄπυστος ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν, οὐδέ τι κείνοι ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἐτενξαν.
 245 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κατακυραεύουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρυχόντι δὲ οἴκῳ.
 ἦ δ' οὔτ' ἀρεῖται στυγερὸν γαμοὶ οὔτε τελευτῇ
 250 ποιῆσαι δύναται τοὶ δὲ δθιγύθονται ἐδάιτες
 οἴκῳ ἐμῷ· τάχα δὴ με διαρραίσουσιν καὶ αὐτόν.
 τὸν δ' ἐπαλαστήσασα προσηνῆδα Παλλὰς Ἀθήνη
 "ὦ πόποι, ἦ δὴ πολλὸν ἀποικομέρον' Ὀδυσῆος
 δευη, ὃ κε μνηστῆρσιν ἀναιδεσσι χεῖρας ἐφείη.
 255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
 σταίη, ἔχων πηληκα καὶ ἄσπιδα καὶ δίῳ δοῦρε,
 τοῖος ἔων οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοιντά τε τερπόμενόν τε.
 ἐξ Ἑφύρης ἀνιόιντα παρ' Ἴλου Μερμερίδαο —
 260 ᾧχετο γὰρ καὶ κεύσε θεῆς ἐπὶ γῆος Ὀδυσσεὺς
 φάρμακον ἀνδροφόρον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὃ μὲν οὐ οἶ

caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the Harpies have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I by any chance mourn and groan for him only, seeing that the gods have brought upon me other painful troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to settle the matter; but they with feasting consume my property: before long they will bring me, too, to ruin.”

Then, stirred to anger, Pallas Athene spoke to him: “Ah, me! You have indeed bitter need of Odysseus who is gone, that he might lay his hands upon the shameless suitors. Would that he might come now and take his stand at the outer gate of the house, with helmet and shield and two spears, such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Merimerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have it to smear his bronze-tipped arrows with; yet Ilus did not give it to him, for he

- δῶκεν, ἐπεὶ ῥα θεοὺς νημεσίζετο αἰὲν εὐντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς—
 265 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειε Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενναῖοι πικρόγαμοί τε
 ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμεναι,
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισιν· σέ δὲ φράζεσθαι ἄνωγα,
 270 ὅπως κε μνηστῆρας ἀπώσσαι ἐκ μεγάροιο.
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
 αἴριοι εἰς ἀγορῇ καλεστας ἡρώων Ἀχαιοὺς
 μύθον πέφραδε πᾶσι θεοὶ ὃ ἐπὶ μαρτυροῖ εἰστω
 μνηστῆρας μὲν ἐπὶ σφαιτέρῃ σκιόδιασθαι ἀποχθι
 275 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυρέουσιν ἔεδνα
 πολλὰ μάλ', οὔτετι εἴκοι δίλῃς ἐπὶ παιδὸς ἐπεσθαι·
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηναι
 280 νῆ' ἄρσας ἐρέτηςιν ἐείκοσιν, ἢ τις ἀρίστη,
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἶπησι βροτῶν, ἢ ὅσσαν ἀκούσης
 ἐκ Διός, ἣ τέ μάλιστα φερεὶ κλέος ἀνθρώποισι
 πρῶτα μὲν ἐς Πηλοῦ ἐλθὲ καὶ εἰρεο Νεστορα δῖον,
 285 κείμεν δὲ Σπάρτηνδε παρὰ Σαρπητοῖ Μενέλαον·
 ὅς γάρ δειντατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων,
 εἰ μὲν κεν πατρὸς βίοτοιο καὶ γόστοιο ἀκούσης.

Line 278, rejected by Rhianus, is bracketed by many editors cf. 2.197.

stood in awe of the gods that are forever; but my father gave it, for he was terribly fond of him. Would, I say, that in such strength Odysseus might come among the suitors; then should they all meet with a swift death and a bitter marriage. Yet this lies on the knees of the gods to be sure, whether he shall return and wreak vengeance in his halls, or whether he shall not: but for yourself, I urge you take thought how you may drive out the suitors from the hall. Come now, give ear, and hearken to my words. Tomorrow call to an assembly the Achaean heroes, and speak your word to all, and let the gods be your witnesses. As for the suitors, tell them to scatter, each to his own; and for your mother, if her heart bids her marry, let her go back to the hall of her powerful father, and there they will prepare a wedding feast, and make ready the gifts in their abundance, all that should go with a well-loved daughter. And to yourself I will give wise counsel, if you will listen. Man with twenty rowers the best ship you have, and go to seek tidings of your father, who has been long gone, in case any mortal may tell you, or you may hear a rumor from Zeus, which oftenest brings tidings to men. First go to Pylos and question noble Nestor, and from there to Sparta to fair-haired Menelaus; for he was the last of the brazen-shirted Achaeans to reach home. If you hear that your father is alive and coming home, then surely, though you are much

⁹ κείθην δὲ Σπάρτηνδε κ.τ.λ.: κείθην δ' ἐς Κρήτην τε παρ' Ἰδομεύῃα ἄνακτα. "and thence to Crete to the lord Idomeneus," Zenodotus.

ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μῆδ' ἔτ' ἑόντος.

290 ροιστήσας δὴ ἔπειτα φίλῃ ἐς πατρίδα γαίῃ
σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', οἷστα εἴκε. καὶ αἰέρι μητέρα δοῖται
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἐρξῃς.
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν

295 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἢ δόλω ἢ ἀμφαδοί· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.
ἦ οὐκ αἶεις οἷον κλέος ἔλλαβε δῖος Ὀρεστίης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτατε πατροφονῆα
300 Λίγισθον δολομήτην, ὃ οἱ πατέρα κλυτοὶ ἔκτα,
καὶ σὺν φίλος, μαλα γάρ σ' ὀρώω καλόν τε μέγα τε,
ἀλκιμος εἶσι, ἵνα τίς σε καὶ ὀψιγοίω· ἐν εἰπῇ
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελευστομαι ἡδὴ
ἡδ' ἐτάρους, οἳ ποῦν με μάλ' ἀσχαλοῦσι μερόιτες
305 τοῖ δ' αὐτῷ μελετῶ, καὶ ἐμῶν ἐμπάξω μύθων."

τὴν δ' αὖ Τηλεμαχος πεπνυμένος ἀντίον ἦνδα
"ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατήρ ῥ' παιδί, καὶ οὐ ποτε λήστομαι αὐτῶν,
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο.
310 ὄφρα λοεσταμένός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίης· χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται
ἐξ ἔμεν, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι."

τὸν δ' ἡμέιβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
315 "μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.

BOOK 1

afflicted, you could endure for another year. But if you hear that he is dead and gone, then return to your own native land and heap up a mound for him, and over it pay funeral rites, sumptuous ones as is due, and give your mother to a husband. Then when you have done all this and brought it to an end, thereafter take thought in mind and heart how you may slay the suitors in your halls whether by guile or openly; for it does not beseem you to practice childish ways, since you are no longer of such an age. Or have you not heard what fame the noble Orestes won among all mankind when he slew his father's murderer, the guileful Aegisthus because he slew his glorious father? You too, my friend, for I see that you are comely and tall, be valiant, that many a one of men yet to be born may praise you. But now I will go down to my swift ship and my comrades, who, I doubt not, are chafing much at waiting for me. For yourself, give heed and have regard to my words."

Then wise Telemachus answered her: "Stranger, in truth you speak these things considerably, as a father to his son, and never will I forget them. But come now, tarry, eager though you are to be gone, in order that when you have bathed and satisfied your heart to the full, you may go to your ship glad in spirit, and bearing a gift costly and very beautiful, which shall be to you an heirloom from me, such a gift as dear friends give to friends."

Then the goddess, flashing-eyed Athene, answered him: "Keep me now no longer, when I am eager to be

δώρον δ' ὅττι κέ μοι δοῦναι φίλοι ἤτορ αἰώλῃ
αἷτις ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι
καὶ μάλα καλὸν ἐλὼν· τοὶ δ' ἀξιοὶ ἔσται ἀμοιβῆς

ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
320 ὄρνις δ' ὥς ἀρόπαια διέπτατο· τῷ δ' ἐν θυμῷ
θῆκε μένος καὶ θάρσος· ὑπεμνηστέν τέ ἐ πατρός
μᾶλλον ἔτ' ἢ τὸ πάροιθι· ὁ δὲ φρεσὶν ἦσι τοῆτος
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεοὶ εἶναι
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσότητος φως

325 τοῖσι δ' αἰδὸς αἶδε περικλυτός, οἳ δὲ σιωπῇ
ἦατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον αἶδε
λυγρόν· ὅν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη
τοῦ δ' ὑπερωϊόθεν φρεσὶ στήθεσσι θέσπευ αἰοδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

330 κλίμακα δ' ὑψηλὴν κατεβήσαστο οἷο δόμοιο,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο,
ἥ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
στήῃ ρά παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·

335 ἀμφίπολος δ' ἀρα οἳ κεδνὴ ἑκατέρθε παρέστη
δακρύσασα δ' ἔπειτα προσηνυδα θεῖον αἰοδόν·

“Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοδοῖ
τῶν ἔν γε σφιν αἶδε παρήμενος, οἳ δὲ σιωπῇ
340 οἷτοι πινόντων ταύτης δ' ἀποπαύε' αἰοδῆς
λυγρῆς, ἥ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαιστον,
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ.

gone, and whatever gift your heart bids you give me, give it when I come back, to bear to my home, choosing a very beautiful one; it shall bring you its worth in return."

So spoke the goddess, flashing-eyed Athene, and departed, flying upward like a bird; and in his heart she put strength and courage, and made him think of his father even more than before. And in his mind he marked what had happened and marveled, for he suspected that she was a god; and at once he went among the suitors, a godlike man.

For them the famous minstrel was singing, and they sat in silence, listening; and he sang of the return of the Achaeans—the woeful return from Troy which Pallas Athene laid upon them. And from her upper chamber the daughter of Icarius, wise Penelope, heard his wonderful song, and she went down the high stairway from her chamber, not alone, for two handmaids attended her. Now when the fair lady had come to the suitors, she stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then, as the tears filled her eyes, she spoke to the divine minstrel:

"Phemius, many other things you know to charm mortals, deeds of men and gods which minstrels make famous. Sing them one of these, as you sit here, and let them drink their wine in silence. But cease from this woeful song which always harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a face do I always remember with longing, my

ἀνδρός, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέτοισι
 "Ἄργος."¹⁰

- 345 τὴν δ' αὖ Τηλέμαχος πεπινυμένος αἰτίοι ἦν δα
 "μήτερ ἐμή, τί τ' ἄρα φθοιρεῖς ἐρήηροι ἀοῖδοι
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοῖδοι
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλησιν, ἐκάστω
 350 τούτῳ δ' οὐ νέμεσις Δαναῶν· κακοὶ οἷτορ ἀεῖδουσιν
 τὴν γὰρ ἀοιδίην μᾶλλον ἐπικλείουσιν ἀνθρώποι,
 ἢ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολματὼ κραδίη καὶ θυμὸς ἀκούει
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπωλεσσε τοῖσσι μοῖαι ἡμῶν
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
 ἀλλ' εἰς οἴκον ἰοῦσα τὰ σ' αὐτῆς ἐργὰ κόμισε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποιχεσθαι· μῦθος δ' ἀνδρεῖσσι μελησέει
 πᾶσι, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἐστ' εἰς οἶκον·"
 360 ἣ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
 παῖδός γάρ μιν πεπινυμένον ἐνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβάστα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἐπεὶ Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἦδ' ἐπὶ βλεφάρουσι βάλε γλαυκῶπις Ἀθήνη.
 365 μνηστῆρες δ' ὁμαύθησαν ἀνὰ μέγαρον σκῖοντα,
 πάντες δ' ἠρήσαντο παρὰ λεχέεσσι κλιθῆναι.
 τοῖσιν δὲ Τηλέμαχος πεπινυμένος ἤρχετο μύθων·
 "μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 ἦν μὲν δαινύμενοι τερπόμεσθα, μηδὲ βοητὺς
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκονέμεν ἐστὶν ἀοιδοῦ

husband's, whose fame is wide through Hellas and mid-Argos."

Then wise Telemachus answered her: "My mother, why do you begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I suppose, is to blame, who gives to bread-eating men, to each one as he will. With this man no one can be angry if he sings the evil doom of the Danaans; for men praise that song the most that comes the newest to their ears. For yourself, let your heart and soul endure to listen; for not only Odysseus lost in Troy the day of his return, but many others likewise perished. Now go to your chamber, and busy yourself with your own tasks, the loom and the distaff, and bid your handmaids be about their tasks; but speech shall be men's care, for all, but most of all for me; since mine is the authority in this house."

She then, seized with wonder, went back to her chamber, for she laid to her heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then wept for Odysseus, her dear husband, until grey-eyed Athene cast sweet sleep upon her eyelids.

But the suitors broke into uproar throughout the shadowy halls, and all prayed, each that he might lie in bed with her. And among them wise Telemachus was the first to speak:

"Suitors of my mother, arrogant in your insolence, for the present let us make merry with feasting, but let there be no brawling, for this is a pleasant thing, to listen to a

¹⁰ Line 344 was rejected by Aristarchus; cf. 4.726, 816, 15.80.

¹¹ Lines 356-59, rejected by Aristarchus, are bracketed by many editors.

τοιούδ' οἷος ὅδ' ἐστί, θεοῖς ἐγαλίσκιος αὐδῆι,
 ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω,
 ἐξίέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαΐτας.

375 ὑμὰ κτήματ' ἔδοιτες, ἀμειβόμενοι κατὰ οἶκους
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίωτοι γήπιοι οὐδέσθαι,
 κείρετ' ἐγὼ δὲ θεοὺς ἐπιβώτομαι αἰεὶ ἐόντας.
 αἰ κέ ποθι Ζεὺς δῶσι παλιν τιτὰ ἔργα γειέσθαι
 380 γήπιοιό κεν ἔπειτα δόμων ἐντοσθεῖ ὄλουσθε."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶς ἐν χεῖλεσι φύρτες
 Τηλέμαχον θαύμαζον, ὁ θαρσαλεὺς ἀγορεύει
 τὸν δ' αὖτ' Ἀντίνοος προσεφθῆ Εὐπειθεὸς υἱός
 "Τηλεμαχ', ἦ μάλα δὴ σε διδαισκουσιν θεοὶ αὐτοὶ
 385 ἡλιαγόρην τ' ἔμεναι καὶ θαρσαλεὺς ἀγορεύειν
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεῖα Κροίσι
 ποιήσειεν, ὃ τοι γενεῇ πατρώϊόν ἐστιν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα
 "Ἀντίνο', ἦ καί μοι νεμεσῆσσαι¹² ὅττι κεν εἴπω;
 390 καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε δίδοτος ἀρέσθαι,
 ἢ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι:
 οὐ μὲν γάρ τι κακὸν βασιλευέμεν αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμῆστερος αὐτός.
 ἀλλ' ἢ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, γένοι ἡδὲ παλαιοί,
 τῶν κεν τις τόδ' ἐχθιστὴν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
 καὶ δμῶων, οὓς μοι λήϊσστατο δῖος Ὀδυσσεύς."

minstrel such as this man is, like to the gods in voice. But in the morning let us go to the assembly and take our seats, one and all, that I may declare my word to you outright that you depart from these halls. Prepare yourselves other feasts, eating your own stores and moving from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste on. But I will call upon the gods that are forever, in hopes Zeus may grant that deeds of requital occur. Without atonement, then, would you perish within my halls."

So he spoke, and they all bit their lips and marveled at Telemachus, because he spoke boldly.

Then Antinous, son of Eupeithes, answered him: "Telemachus, surely the gods themselves are teaching you a lofty style, and to speak with boldness. May the son of Cronus never make you king in seagirt Ithaca, which thing is by birth your heritage."

Then wise Telemachus answered him: "Antinous, will you be angry with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Do you truly think that this is the worst fate among men? No, it is no bad thing to be a king. Straightway one's house grows rich and oneself is held in greater honor. However, there are other kings of the Achaeans in plenty in seagirt Ithaca, both young and old. One of these, it may chance, will have this honor, since noble Odysseus is dead. But I will be lord of our own house and of the slaves that noble Odysseus plundered for me."

¹² ἢ καὶ μοι νερμεσθήσεται: εἰ πέρ μοι καὶ ἀγασσεται. "even though you be angry"

τὸν δ' αὖτ' Εὐρύμαχος Πολύβον παῖς ἀντίον ἡῖδα
 400 "Τηλέμαχ', ἧ τοι ταῦτα θεῶν ἐν γούνασι κείται
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιοῖ
 κτήματα δ' αὐτὸς ἔχους καὶ δώμασι αἴσιν αἰετόστοις
 μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοιτα βιηθεὶ
 κτήματ' ἀπορραΐσει, Ἰθάκης ἔτι ταιετοοσύης
 405 ἀλλ' ἐθέλω σε φέρωσθε, περὶ ξείνοιο ἐρέσθαι.
 ὁππόθεν οὗτος ἀνὴρ, ποιησ δ' ἐξ εὐχεταί εἶναι
 γαίης, ποῦ δέ τιν' οἱ γενεὴ καὶ πατρὶς ἀρούρα
 ἢέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ἧ ἔδον αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει:
 410 οἶον ἀναΐξας ἄφαρ οἷχεται, οὐδ' ὑπέμεινε
 γνόμεναι, οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἑώκει."

τὸν δ' αὖ Τηλεμαχος πεπιτυμένος ἀντιοῖ ἡῖδα
 "Εὐρύμαχ', ἧ τοι ροστος ἀπώλετο πατρὸς ἐμοῖον
 οὔτ' οὔτ' ἀγγελίη ἐτι πειθομαι, εἰ ποθεν ἔλθοι,
 415 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ
 ἐς μεγαροὺ καλεῖσθαι θεοπροποι ἐξερέηται
 ξείνος δ' οὗτος ἐμὸς πατρωῖος ἐκ Τάφου ἐστίν.
 Μέντης δ' Ἀλχαιῖοιο δαιφροῖος εὐχεταί εἶναι
 νῖος, ἀτὰρ Ταφιοῖσι φιληρέτμουσιν ἀναισσει
 420 ὡς φασὶ Τηλεμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
 οἱ δ' εἰς ὀρχηστῆν τε καὶ ἱμερόεσσαν ἀοιδὴν
 τρεψάμενοι τερποῖτο, μένον δ' ἐπὶ ἑσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἑσπερος ἦλθε
 δῆ τότε κακκείοντες ἐβαν οἰκόνδε ἕκαστος.
 425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος ἀνλῆς
 ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

BOOK 1

Then Eurymachus, son of Polybus, answered him: "Telemachus, this matter surely lies on the knees of the gods, who of the Achaeans shall be king in seagirt Ithaca; but as for your possessions, keep them yourself, and be lord in your own house. Never may that man come who by violence and your will shall wrest your possessions from you, while men yet live in Ithaca. But I am moved, good sir, to ask you about the stranger, where this man comes from. Of what land does he declare himself to be? Where are his kinsmen and his native fields? Does he bring some tidings of your father's coming, or did he come here to further some matter of his own? How he started up and was instantly gone! Nor did he wait to be known; and yet he seemed no base man in looks."

Then wise Telemachus answered him: "Eurymachus, surely my father's homecoming is lost and gone. No longer do I put trust in tidings, from wherever they may come, or pay attention to any prophecy which my mother perchance may learn from a seer, when she has called him to the hall. But this stranger is a friend of my father's house from Taphos. He declares that he is Mentès, son of wise Anchialus, and he is lord over the oar-loving Taphians."

So spoke Telemachus, but in his heart he knew the immortal goddess.

Now the suitors turned to the dance and to heart-stirring song, and made merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place with a sur-

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.

τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδνῖα
Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνορίδαο,

430 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν
πρωτῆβην ἔτ' ἐοῦσιν, εἰκοστάβοια δ' ἔδωκεν.

ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χύλον δ' ἀλέεινε γυναικός·
ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐμάλιστα

435 δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐοῖτα.

ᾧξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν,
ἥ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,

440 πασιτάλῳ ἀγκρεμαίεσσιν παρὰ τρητοῖσι λέχεσσι
βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρῃ δ' ἐπέρυσσε κορώνη
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.

ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἶος ἄώτῳ,
βούλειτε φρεσὶν ἦσι ὁδοὺ τῇ· πέφραδ' Ἀθήνη.

BOOK 1

rounding view, there he went to his bed, pondering many things in his mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honored her even as he honored his faithful wife in his halls, but he never lay with her in love, for he avoided the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind the journey that Athene had shown him.

B

- ἦμος δ' ἠριγενεία φάινη ῥοδοδάκτυλος Ἥως,
 ὠρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς
 εἵματα ἐστοάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμων,
 ποσσὶ δ' ὑπὸ λιπαροῦσιν ἐδήστατο καλὰ πέδιλα.
 5 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶν ἐναλίζκιος αὐτῆν.
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς,
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 10 βῆ ῥ' ἵμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος,
 οὐκ οἶος, ἅμα τῷ γε δύω κύνες¹ ἀργοὶ ἔποντο.
 θεοπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
 ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
 15 τοῖσι δ' ἐπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέω Ὀδυσῆι
 Ἴλιον εἰς εὐπῶλον ἔβη κοίλῃς ἐνὶ νηυσίν,
 Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκταρε Κύκλωψ
 20 ἐν σπηϊ γλαφυρῷ, πύματον δ' ὠπλίευστο δόρπον.

¹ δύο κύνες; κύνες πόδας

BOOK 2

As soon as early Dawn appeared, the rosy-fingered, up from his bed rose the staunch son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. At once he bade the clear-voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled quickly. Now when they were assembled and met together, Telemachus went his way, holding in his hand a spear of bronze—not alone, for along with him two swift dogs followed; and wondrous was the grace that Athene shed upon him, and all the people marveled at him as he came. He sat down in his father's seat, and the elders gave place.

Then among them the hero Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son, the spearman Antiphus, had gone in the hollow ships to Ilium, famed for its horses, in the company of godlike Odysseus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one,

τρεις δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσι ὀμίλει,
 Εὐρύτομος, δύο δ' αἰὲν² ἔχον πατρώα ἔργα
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχέουσι.
 τοῦ ὃ γε δάκρυ χέουσι ἀγορήσατο καὶ μετέειπε·

25 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 οὔτε ποθ' ἡμετερῇ ἀγορῇ γένητ' οὔτε θόωκος
 ἐξ οὔ Ὀδυσσεὺς διὸς ἔβη κοίλης εἰς ἰηυσί
 νῦν δὲ τίς ὦδ' ἥγειρε; τίνα χρεῖω τόσον ἵκει
 ἢ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;

30 ἢέ τι' ἀγγελίην στρατοῦ ἐκλυει ἐρχομένοιο,
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἢέ τι δήμιοι ἄλλο πιθαύσκειται ἢδ' ἀγορεύει,
 ἐσθλὸς μοι δοκεῖ εἶναι ἀνήμερος εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ἦσι μενοινᾷ.”

35 ὥς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός,
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,
 στήν δὲ μέσῃ ἀγορῇ σκῆπτρον δέ οἱ ἐμβαλε χειρὶ
 κῆρυξ Πεισῆνωρ πεπνυμένα μῆδεα εἰδώς.

πρῶτον ἐπεὶτα γέροντα καταπτόμενος προτῆείπει·

40 “ὦ γέρον, οὐχ ἑκὰς οὗτος αἰὲρ, τάχα δ' εὔστα αὐτός,
 ὃς λαὸν ἥγειρα· μάλιστα δέ μ' ἄλγος ἰκάνει,
 οὔτε τι' ἀγγελίην στρατοῦ ἐκλυει ἐρχομένοιο,
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πύθοίμην,
 οὔτε τι δήμιοι ἄλλο πιθαύσκομαι οὐδ' ἀγορεύω,

45 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεισεν οἶκῳ
 δοῖα· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεστα, ὅς ποτ' ἐν ὑμῖν

² δύο δ' αἰὲν: δύο δ' ἄλλοι

BOOK 2

Eurynomus, consorted with the suitors, and two continued to keep their father's farm. Yet even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never have we held assembly or session since the day when noble Odysseus departed in the hollow ships. And now who has called us together? On whom has such need come either among the young men or among those who are older? Has he heard some tidings of the army's return, of which he might give us a sure report, having been the first to learn of it? Or is there some other public matter on which he is to speak and address us? A good man he seems in my eyes, a blessed man. May Zeus fulfill for him some good, whatsoever he desires in his heart."

So he spoke, and the staunch son of Odysseus rejoiced at the word of omen; nor did he thereafter remain seated, but was eager to speak. So he took his stand in the midst of the assembly, and the staff was placed in his hands by the herald Peisenor, wise in counsel. Then he spoke, addressing first the old man:

"Old man, not far off, as you shall soon learn yourself, is that man who has called the host together—even I; for on me above all others has sorrow come. I have neither heard any tidings of the army's return, of which I might give you a sure report, having been the first to learn of it, nor is there any other public matter on which I am to speak and address you. No, it is my own need, seeing that evil has fallen upon my house in a double form. First, I have lost my noble father who was once king among you here, and was

- τοῖσδεῖται βασιλεύει. πατὴρ δ' ὥς ἥπιός ῥ' ἔεν
 νῦν δ' αὖ καὶ πολὺν μείζον· ὃ δὴ τάχα οἶκον ἅπαιτα
 πάγχυν διαρραΐσει. βίοτον δ' ἀπὸ πάμπαν ὀλέσσει
 50 μητέρι μοι μνηστῆρες ἐπέχραιοι οἳ κ' ἐθέλουσιν
 τῶν ἀνδρῶν φίλοι νῆες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι.
 οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι
 Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θύγατρα,
 δοίη δ' ὧς κ' ἐθέλοι καὶ οἳ κεχαρισμέως ἔλθοι
 55 οἳ δ' εἰς ἡμέτερον πωλευμενοὶ ἡμῖα πάντα
 βούς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαυμιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεύς ἔσκεν, ἀρῆν' ἀπὸ οἴκου ἀμύναι.
 60 ἡμεῖς δ' οὐ νύ τι τοῖσι ἀμυνέμεν· ἦ καὶ ἔπειτα
 λευγαλέοι τ' ἐτόμευσθα καὶ οἱ δὲ δαηκοτὲς ἀλκήν.
 ἦ τ' ἂν ἀμυνταίμην, εἴ μοι δύναιμι γε παρῆν
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετείνχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε, νεμεσσήθητε καὶ αὐτοί,
 65 ἄλλους τ' αἰδεσθήτε περικτῖοιαι ἀνθρώπους,
 οἳ περιναιετάουσιν θεῶν δ' ὑποδείσατε μῆνιν,
 μὴ τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμῖν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·
 70 σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρῷ
 τεύρεσθ', εἰ μὴ ποῦ τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεύς
 δυνστεύων κάκ' ἔρεξεν ἐνκημήιδας Ἀχαιοὺς,
 τῶν μ' ἀποτιγήμενοι κακὰ ῥέξετε δυνστεύοντες,
 τοῦτους ὀτρύνοντες, ἐμοὶ δέ κε κέρδιον εἴη

BOOK 2

gentle as a father; and now there has come a far greater evil, which will presently altogether destroy my house and ruin all my livelihood. Upon my mother suitors have fastened against her will, own sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself see to his daughter's bride-gifts, and give her to whom he will, that is, to him who meets his favor; instead, thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the sparkling wine recklessly; the larger part of our substance is already gone. For there is no man here, such as Odysseus was, to ward off ruin from the house. We ourselves in no way have the strength for it: in the event we would only prove how feeble we are and how ignorant of battle. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been done, and my house has been destroyed beyond all show of fairness. Be ashamed yourselves, and feel shame before your neighbors who dwell round about, and fear the wrath of the gods, lest it happen that they turn against you in anger at evil deeds. I pray you by Olympian Zeus and by Themis who dissolves and gathers the assemblies of men, stop this, my fellow Ithacans, and leave me alone to pine in bitter grief—unless indeed my father, noble Odysseus, in his hostility did evil to the well-greaved Achaeans, in requital whereof you do me evil in your hostility, urging these suitors on. For me it would be better that you should your-

- 75 ἡμέας ἐσθέμεναι κειμήλιά τε πρόβασι τε
 εἴ χ' ἡμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τύσις εἴη
 τόφρα γάρ ἂν κατὰ ἄστυ ποτιπνυστοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.
- 80 ὥς φάτο χωόμενος, ποτὶ δὲ σκῆπτροισι βόλε γαίῃ
 δάκρυ' ἀναπρήγας· οἶκτος δ' ἔλε λαὸν ἅπαντα,
 ἔνθ' ἄλλοι μὲν πάντες ἀκῆν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμεύβασθαι χαλεποῖσιν·
 Ἀντίφοος δέ μιν οἶος ἀμειβόμενος προσέειπε·
- 85 "Τηλέμαχ' ὑθαγώρη, μένος ἄσχετε, ποῖον ἔειπες
 ἡμέας αἰσχύϊων· ἐθέλοις δέ κε μῶμοι αἰσῆσαι,
 σοὶ δ' οὔ τι μνηστήρες Ἀχαιῶν αἴτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν,
 ἡδὴ γὰρ τρίτον ἐστὶν ἔτος, ταχὺ δ' εἴσι τέταρτον.
- 90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσι νηλεῶν
 πάντας μὲν ῥ' ἐλπεί καὶ ὑπὸσχεται αἰδρὶ ἐκάστω
 ἀγγελίας προειπτα, τύσος δέ οἱ ἄλλα μενοινᾷ
 ἢ δὲ δόλοισι τοῖδ' ἄλλοι ἐνὶ φρεσὶ μερμήριξε
 στηθαμένῃ μέγαυ ἵπτον ἐνὶ μεγάροισιν ὑφαίει.
- 95 λεπτόν καὶ περίμετρον ἄφαρ δ' ἡμῖν μετέειπε·
 "κοῦροι ἐμοὶ μνηστήρες, ἐπεὶ θάναε δῖος Ὀδυσσεύς,
 μίμρετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μὴ μοι μεταμῶνια γήματ' ὀληται.
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
- 100 μοῖρ' ὅλοῃ καθέλῃσι ταιηλεγέος θαυάτοιο,
 μὴ τίς μοι κατὰ δῆμον Ἀχαιῶν γεμεσθήσῃ,
 αἷ κει ἄτερ σπείρον κέϊται πολλὰ κτεατίστας."

selves eat up my treasures and my flocks. If you were to devour them, some day there might be recompense; we should go up and down the city pressing our suit and asking back our goods, until all was given back. But now past cure are the woes you put upon my heart."

Thus he spoke in wrath, and dashed the staff down upon the ground, bursting into tears; and pity seized all the people. Then all the others kept silent, and no man had the heart to answer Telemachus with angry words. Antinous alone answered him, and said:

"Telemachus, lofty orator, dauntless of spirit, what a thing you have said, putting us to shame; you would like to fasten the blame upon us! But it is not the Achæan suitors who are in any way at fault; it is your own mother, who is clever above all women. For it is now the third year, and the fourth will soon pass, since she has been cheating the hearts of the Achæans in their breasts. To all she offers hopes, and has promises for each man, sending them messages, but her mind is set on other things. And she contrived in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and at once she spoke among us:

"Young men, my suitors, since noble Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not have my spinning come to naught—a shroud for the hero Laertes, against the time when the cruel fate of pitiless death shall strike him down; for fear any of the Achæan women in the land should cast blame upon me, if he were to lie without a shroud who had won great possessions."

- “ὥς ἔφαθ’· ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκει μέγαι ἱστῶι
 105 νύκτας δ’ ἀλλύεσκει· ἐπεὶ δαΐδας παραθείτο.
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς
 ἀλλ’ ὅτε τέτρατοι ἦλθεν ἔτος καὶ ἐπῆλυθοι ὄραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ στάφα ἦδη
 καὶ τῆν γ’ ἀλλυνοῦσιν ἐφευρομεὶ ἀγλαὰ ἱστῶι
 110 ὥς τὸ μὲν ἔξετέλεσσε καὶ οὔκ ἐθέλουσ’ ὑπ’ ἀνάγκης
 σοὶ δ’ ὦδε μνηστῆρες ὑποκρίονται, ἦ’ εἰδῆς
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί·
 μητέρα σὴν ἀπόπεμφοι, αἰωχθεὶ δὲ μιν γαμεεσθαι
 τῷ ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
 115 εἰ δ’ ἔτ’ ἀνιήσκει γε πολὺν χρόνον εὔας Ἀχαιῶν,
 τὰ φροτέοντ’ ἀνὰ θυμόν, ἃ οἱ πέρι δῶκει Ἀθήνη
 ἔργα τ’ ἐπίσταισθαι περικαλλέα καὶ φρενας ἐσθλὰς
 κέρδεά θ’, οἷ’ οὔ πώ τι’ ἀκούομει οὔδὲ παλαιῶν,
 τάων αἰ πάρος ἦσαν ἐμπλοκαμῖδες Ἀχαιαί.
 120 Τυρώ τ’ Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη·
 τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείη
 ἦδη ἀτὰρ μὲν τοῦτο γ’ ἐναισιμον οὔκ ἐνόησε,
 τόφρα γὰρ οὔτ’ βίοτόν τε τεὸν καὶ κτήματ’ ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
 125 ἐν στήθεσσι τιθεῖσι θεοί, μέγα μὲν κλέος αὐτῇ
 ποιεῖτ’, ἀντάρ σοί γε ποθῆναι πολέος βίοτοιο,
 ἡμεῖς δ’ οὔτ’ ἐπὶ ἔργα πάρος γ’ ἵμεν οὔτε πῃ ἄλλη,
 πρὶν γ’ αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ’ ἐθέλησι.”
 τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 130 “Ἀντίγον’, οὔ πως ἔστι δόμων ἀέκουσαι ἀπῶσαι

BOOK 2

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, having had torches placed beside her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came as the seasons rolled on, then it was that one of her women, who knew all, told us, and we caught her unraveling the splendid web. So she finished it against her will, perforce. And here is the suitors' answer to you, that you yourself may know it in your heart, and that all the Achaeans may know: send away your mother, and command her to wed whomever her father bids and whoever is pleasing to her. But if she shall continue for long to vex the sons of the Achaeans, possessing in her mind those advantages with which Athene has endowed her above other women, knowledge of beautiful handiwork, and good sense, and cleverness, such as we have never yet heard that any of the women of old knew, those fair-tressed Achaean women who lived long ago, Tyro and Alcmene and Mycene of the fair crown—of whom not one was like Penelope in shrewd device; yet this at least she devised improperly. For so long shall men devour your livelihood and your possessions, as long, that is, as she shall keep the counsel which the gods now put in her heart. Great fame she wins for herself, but for you regret for your abundant substance. As for us, we will go neither to our lands nor elsewhere, until she marries that one of the Achaeans whom she will."

Then wise Telemachus answered him and said: "Antinous, in no way can I thrust out of the house against her

- ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατήρ δ' ἐμὸς ἄλλοθι γαίης.
ζώει ὃ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίθει
Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι. ἄλλα δὲ δαίμονι
135 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς
οἶκον ἀπερχομένη· γέμεις δέ μοι ἐξ αἰθρωποῦ
ἔσsetαι· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνῴψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λώϊτερον καὶ ἄμεινον
ἔμμεναι, αἰδρὸς ἐρὸς βίοτον γήπουσι ὀλέσθαι,
κεῖρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γερεῖσθαι.
145 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
ὥς φάτο Τηλέμαχος, τῷ δ' αἰετὸν ἐνρύοπα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο
πλησίῳ ἀλλήλοισι τιταινομένῳ περυγέσσιν·
150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημοι ἰκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,
ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοιτο δ' ὄλεθροι·
δριγμαμένῳ δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιῷ ἤϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσι·
ὄρμηγαν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρον ἥρως Ἀλιθέρσης
Μαυτορίδης ὁ γὰρ οἷος ὁμηλικίην ἐκέκαστο

will the mother that bore me and reared me; and, as for my father, he is in some other land, whether he is alive or dead. It would be unfair for me to pay back a great price to Icarus, as I must, if of my own will I send my mother away. For from her father's hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Furies; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own conscience is offended at these things, leave my halls and prepare yourselves other feasts, eating your own stores and moving from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste on. But I will call upon the gods that are forever, in hopes Zeus may grant that deeds of requital take place. Without atonement then would you perish within my halls."

So spoke Telemachus, and in answer far-seeing Zeus sent forth two eagles, flying from on high, from a mountain peak. For a time they flew in the stream of the wind side by side with wings outspread; but when they reached the middle of the many-voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glance. Then they tore with their talons one another's cheeks and necks on either side, and darted away to the right across the houses and the city of those who stood there. The people were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts what was to come to pass. Then among them spoke the old hero Halitherses, son of Mastor, for he surpassed all men of his day in knowl-

ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·

160 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε·

“κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιθανοσκόμειος τάδε εἰρῶ
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεύς
δὴν ἀπάνευθε φίλων ὧι ἔσται, ἀλλὰ ποι ἤδη

165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἳ νειρόμεσθ' Ἰθάκην εὐδείελοι· ἀλλὰ πολὺ πρὶ
φραζώμεσθ'· ὥς κεν καταπαύτομεν· οἳ δὲ καὶ αὐτοὶ
πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωιόον ἔστιν·

170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδώς·
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
ὥς οἳ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δὲ σφιν ἐβῆ πολύμητις Ὀδυσσεύς·
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας
ἑταίρους,

175 ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἴκαδ' ἐλεύσεσθαι τὰ δὲ δὴ νῦν πάντα τελεῖται.”

τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίω ἡῦδα·

“ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι
οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνω μαντεύεσθαι.

ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ᾤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ᾤφελες, οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες.

185 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης,

BOOK 2

edge of birds and in uttering words of fate. He with good intent addressed their assembly and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say; and to the suitors especially do I declare and announce these things, since on them a great woe is rolling. For Odysseus shall not long be away from his friends, but even now, I doubt not, he is near, and is sowing slaughter and death for these men, one and all. Yes, and to many others of us also who dwell in clear-seen Ithaca will he be an evil. But long before that let us take thought how we may make an end of this—or rather let them of themselves make an end, for this is without doubt their better course. Not as one untried do I prophesy, but with sure knowledge. I declare that for that man all things are fulfilled just as I told him when the Argives embarked for Ilium and he went with them, resourceful Odysseus. I said that after suffering many ills and losing all his comrades he would come home in the twentieth year unknown to all; now all this is being brought to pass."

Then Eurymachus, son of Polybus, answered him and said: "Old man, up now, go home and prophesy to your children, for fear in days to come they suffer ill. In this matter I am better far at prophesying than you. Many birds there are that pass to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away, as you also should have perished with him. Then you would not have so much to say in your reading of signs, or be urging Telemachus on in his anger, looking for

σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
 παρφάμενος ἐπέειπεν ἐποτρύνῃς χαλεπαίνει.

- 190 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·³
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχήλλης· χαλεπὸν δέ τοι ἔσταιται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσι ἐγὼν ὑποθήτομαι αὐτός·
 195 μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσιστα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἶομαι νῆας Ἀχαιῶν
 μνηστῆρος ἀργαλῆς, ἐπεὶ οὐ τι αἰδεῖται ἔμπης.
 200 οὐτ' οὖν Τηλέμαχον μάλα περ πολὺμυθον ἔοντα,
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴστα
 ἔσσεται, ὄφρα κεν ἧ γε διατρίβῃσιν Ἀχαιοὺς
 205 οἷν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ὅς ἐπιεικὲς ὀπνιέμεν ἐστὶν ἐκάστω·”

- τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦν·
 “Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
 210 ταῦτα μὲν οἶνχ' ἡμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.

³ Line 191 is omitted in most MSS. Some of those which retain it have οἷος ἀπ' ἄλλων instead of εἵνεκα τῶνδε.

a gift for your household, in hopes that he will provide it. But I will speak out to you, and this word shall be brought to pass. If you, wise in the wisdom of the old, shall beguile with your talk a younger man, and set him on to be angry, for him in the first place it shall be the more grievous, and secondly he will in no case be able to do anything because of these men here, while on you, old man, will we lay a fine which it will grieve your soul to pay, and bitter shall be your sorrow. And to Telemachus I myself, here among all, will offer this counsel. Let him bid his mother to go back to the house of her father, and they will prepare a wedding feast and make ready the gifts in their abundance, all that should go with a well-loved daughter. For before that, I think, the sons of the Achaeans will not cease from their grievous wooing, since in any case we fear no man—no, not Telemachus for all his many words—nor do we pay attention to any soothsaying which you, old man, may declare; it will fail of fulfillment, and you will be hated the more. Furthermore, his possessions shall be evilly devoured, nor shall requital ever be made, so long as she shall put off the Achaeans in the matter of her marriage. We on our part waiting here day after day continue our rivalry for that excellence of hers, and do not go after other women, whom each one might fitly wed.”

Then wise Telemachus answered him: “Eurymachus and all you other lordly suitors, in this matter I entreat you no longer, nor speak of it, for now the gods know it, and all

ἀλλ' ἄγε μοι δότε νῆα θεὸν καὶ εἵκοσ' ἐταίρους,
οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην¹ τε καὶ ἐς Πύλον ἡμαθίοντα

215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἣν τίς μοι εἶπησι βροτῶν ἧ ὅσσαν ἀκούσω
ἐκ Διός, ἧ τε μάλιστα φέρει κλέος ἀνθρώποισιν
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἧ τ' ἄν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
220 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' εὐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖζω
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."

ἧ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
225 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος.
καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πιίθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

"κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ρέζου·
ὥς οὐ τις μέμνηται Ὀδυσσῆος θεῖοιο
λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.

235 ἀλλ' ἧ τοι μνηστῆρας ἀγῆνορας οἳ τι μεγάϊρω
ἔρδων ἔργα βίαια κακορραφίησι νόοιο·
σφᾶς γὰρ παρθήμεροι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες

the Achaeans. But come, give me a swift ship and twenty comrades who will accomplish my journey for me as I go here and there. For I shall go to Sparta and to sandy Pylos to seek tidings of the return of my father who has been long gone, in case any mortal man may tell me, or I may hear a rumor from Zeus, which oftenest brings tidings to men. If I hear that my father is alive and coming home, in that case, though I am much afflicted, I could endure for yet a year. But if I hear that he is dead and gone, then I will return to my dear native land and heap up a mound for him, and over it pay funeral rites in abundance, as is due, and give my mother to a husband."

So saying he sat down, and among them rose Mentor, who was a comrade of flawless Odysseus. To him, on departing with his ships, Odysseus had given charge of all his house, that it should obey the old man and that he should keep all things safe. He with good intent addressed their assembly and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptered king of his own good will be kind and gentle, nor let him heed due measure in his heart, but let him always be harsh and do injustice, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But truly I begrudge not the proud suitors that they do deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who they say, will no more return. Rather, it is with the rest of the people that I am

¹ Σπάρτην: Κρήτην Zenodotus; cf. 1.93

- 240 ἦσθ' ἄνεφ, ἀτὰρ οὐ τι καταπαύμενοι ἐπέεσσι
 παύρους μνηστῆρας καταπαύετε⁵ πολλοὶ εἴητες·
 τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἤυδα·
 "Μέντορ ἀταρτηρέ, φρενας ἤλεε, ποῖοι εἶπες
 ἡμέας ὀτρύνων καταπανέμεν, ἀργαλέον δέ
 245 ἀνδράσι καὶ πλεόρεσσι μαχίτασθαι περὶ δαίτι
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακῆσιος αὐτὸς ἐπελθοῖ
 δαιτυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγαντοὺς
 ἐξελάσαι μεγάραιο μενουήσει⁶ ἐνὶ θυμῷ,
 οὐ κεί οἱ κεχάροίτο γυνή, μάλα περ χατέοντα,
 250 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
 εἰ πλεόρεσσι μάχοιτο" σὺν δ' οἱ κατὰ μοῖραι εἶπες
 ἀλλ' ἄγε, λαοὶ μὲν σκιδρασθ' ἐπὶ ἔργα ἑκάστος
 τοῦτο δ' ὀτρυνέει Μέντορ ὁδὸν ἠδ' Ἀλκιβροτῆος,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρῴοι εἰσιν ἑταῖροι.
 255 ἀλλ' οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων
 πεύσεται εἰν Ἰθακῇ τελέει δ' ὁδὸν οἷ ποτε ταύτην"
 ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αὐψηρὴν,
 οἳ μὲν ἄρ' ἰσκιδραντο εἰς πρὸς δῶμαθ' ἑκάστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.
 260 Τηλεμαχος δ' ἀπαυένθε κίωι ἐπὶ θῖνα θαλάσσης,
 χεῖρας νυθιάμενος πολιτῆς ἀλδὸς εὔχετ' Ἀθήνη
 "κλῦθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καὶ μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο

⁵ καταπαύετε Rhianus: κατερύκετε

⁶ πλεόρεσσι μάχοιτο: πλείους οἱ ἐποιοῦτο the scholia (Aristarchus?)

BOOK 2

indignant, that you all sit thus in silence, and utter no word of rebuke to make the suitors cease, though you are many and they but few."

Then Leiocritus, son of Evenor, answered him: "Mentor, you mischief-maker, you wanderer in your wits, what have you said, bidding men make us cease! It is a hard thing even for a majority to fight about a dinner. For even if Odysseus of Ithaca himself were to come, eager at heart to drive out from his hall the lordly suitors who are feasting in his house, then would his wife have no joy at his coming, much though she longed for him, but on the spot he would meet a shameful death, if he fought with men that outnumbered him.¹ Your words miss the mark. But come now, you people, scatter, each one to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father's house from of old. But I think that he will long sit listening to rumors here in Ithaca; he will never accomplish this journey."

So he spoke, and broke up the assembly, brief as it was. They then scattered, each one to his own house; and the suitors went to the house of divine Odysseus.

But Telemachus went apart to the shore of the sea, and having washed his hands in the gray seawater, prayed to Athene: "Hear me, you who came yesterday as a god to our house, and bade me go in a ship over the misty deep to seek tidings of the return of my father, who has long been

¹ Leiocritus appears to be making two points, first, that even though the suitors' opponents are in the majority they will have to fight to oust the suitors; and, second, that the question who is to have Penelope is not one to be decided by superior numbers. If it were the claim of Odysseus himself, should he return, could be ignored. D.

- 265 ἔρχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
 μνηστῆρες δὲ μάλιστα κακὸς ὑπερηφάνους
 ὥς ἔβατ' εὐχόμενος σχεδόν· δὲ οὐκ ἔλθει Ἀθηγεύς,
 Μέντορι εἰδομένη ἡμῖν δέμας ἠδὲ καὶ αἰσῇ
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
- 270 Τηλέμαχ', οὐδ' ὀπίθαι κακὸς εἴσεται οὐδ' ἀτιμήσει,
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
 οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·
 οὐ τοι ἔπειθ' ἀλήϊ ὁδὸς εἴσεται οὐδ' ἀτέλεστος
 εἰ δ' οὐ κείνου γ' εἰσὶ γόιος καὶ Πηλεοπέϊος
- 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν ἅ μενοιῶσ.
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἳ πλείους κακίους, παῦροι δὲ τε πατρὸς ἀρείους,
 ἀλλ' ἐπεὶ οὐδ' ὀπίθαι κακὸς εἴσεται οὐδ' ἀτιμήσει,
 οὐδέ σε παγχυ γέ μῆτις Ὀδυσσεύς προλέλοιπεν.
- 280 ἐλπωρή τοι ἔπειτα τελευτήσῃ τάδε ἔργα,
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι τοιήμοιες οὐδὲ δίκαιοι
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὅς δη σφί σχεδοὶ εἴστιν, ἐπ' ἥματι πάντας ὀλέσθαι.
- 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέεσται ἦν σὺν μενοιῶσ·
 τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,
 ὅς τοι γῆα θοὴν στελέω καὶ ἄμ' ἔφθομαι αὐτός,
 ἀλλὰ σὺν μὲν πρὸς δῶματ' ἰὼν μνηστῆρσιν ὁμίλει,
 ὅπλισσόν τ' ἦα καὶ ἄγγεσιν ἄρσον ἅπαντα,
- 290 οἵτοι ἐν ἀμφιφορεῦσι, καὶ ἄλφιστα, μνελὸν ἀνδρῶν,
 δέρμασιν ἐν πυκνοῦσιν ἐγὼ δ' ἀγὰ δῆμοι ἐταίρους
 αἰψ' ἐβελοντῆρας συλλέξομαι, εἰσὶ δὲ γῆς

gone. All this the Achaeans hinder, but the suitors most of all in their evil insolence."

So he spoke in prayer, and Athene drew near to him in the likeness of Mentor, both in form and in voice; and she spoke, and addressed him with winged words:

"Telemachus, hereafter too you shall not be a base man, or a witless one, if indeed your father's good courage has been instilled in you, such a man was he to fulfill both deed and word. So then shall this journey of yours be neither vain nor unfulfilled. But if you are not the son of him and of Penelope, then I have no hope that you will accomplish your desire. Few sons indeed are like their fathers; most are worse, and those better than their fathers are few. But since hereafter too you shall not be a base man, or witless, nor has the wisdom of Odysseus wholly failed you, there is good hope that you will accomplish this task. Now therefore put from your mind the suitors' plans and intentions—fools, for they are in no way either prudent or just, nor are they at all aware of death and black fate, which in truth is near at hand for them, to die all on one day. But for yourself, the journey on which your heart is set shall not be long delayed, so true a friend of your father's house am I, who will equip for you a swift ship, and myself go with you. But go now to the house and join the company of the suitors; make ready stores, and stow them all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins; meanwhile I, going through the town, will quickly gather a crew of volunteers. And ships there are in abun-

- πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, γέαι ἡδὲ παλαιαί
τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
295 ὅκα δ' ἐφοπλίστασσαντες ἐνήτομεν εὐρέϊ ποίτῳ.
ὥς φάτ' Ἀθηναίῃ κοῦρῃ Διὸς· οὐδ' ἄρ' ἐτι δὴν
Τηλέμαχος παρέμιμνε, ἐπεὶ θεοῦ ἐκλυεῖ ἀνδρῶν.
βῆ δ' ἱεῖναι πρὸς δῶμα, φίλοι τετυγμένους ἦτορ
εὔρε δ' ἄρα μνηστῆρας ἀγένορας ἐν μεγάροισιν·
300 αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Τηλέμαχ' ὕψαγορη, μένος ἀσχετὲ, μὴ τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτῳ ἔργον τε ἔπος τε,
305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ
ταῦτα δέ τοι μάλα παῖτα τελευτήτοισιν Ἀχαιοί,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
εἰς Πύλον ἡγαθέην μετ' ἀγανοῦ πατρὸς ἀκοῦήν."
τὸν δ' αὖ Τηλέμαχος πεπινμένος αἰτίοι γῆδ' αἶ
310 "Ἀντίνο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
δαίνυσθαι ἢ ἀκέοντα⁷ καὶ εὐφραίνεσθαι ἔκηλοι
ἢ οὐχ ἅλεις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμό, μνηστῆρες ἐγὼ δ' ἔτι νήπιος ἦα·
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
315 πυνθάνομαι, καὶ δὴ μοι ἀέξεται εἰδοθὶ θυμός,
πειρήσω, ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
ἡὲ Πύλονδ' ἐλθῶν, ἢ αὐτοῦ τῶδ' ἐνὶ δῆμῳ,
εἴμι μὲν, οὐδ' ἀλίῃ ὁδὸς εἴσεται ἦν ἀγορεύω.

⁷ μοι: μάλ'

⁸ ἀκέοντα: ἀέκοντα Rhianus

BOOK 2

dance in seagirt Ithaca, both new and old; of these will I choose out for you the one that is best, and quickly will we make her ready and launch her on the broad deep."

So spoke Athene, daughter of Zeus, nor did Telemachus tarry long after he had heard the voice of the goddess, but went his way to the house, his heart troubled within him. He found there the proud suitors in the halls, flaying goats and singeing swine in the court. And Antinous with a laugh came straight to Telemachus, and clasped his hand, and spoke, and addressed² him:

"Telemachus, lofty orator, dauntless in courage, let no longer any evil deed or word be in your heart. No, I urge you, eat and drink just as before. All these things the Achaeans will surely provide for you—the ship and chosen oarsmen—that with speed you may go to sacred Pylos to seek for tidings of your lordly father."

Then wise Telemachus answered him: "Antinous, in no way is it possible for me in your arrogant company to enjoy the feasting quietly and to make merry with an easy mind. Is it not enough, you suitors, that in time past you wasted many fine possessions of mine, while I was still a child? But now that I am grown, and gain knowledge by hearing the words of others, and my spirit indeed swells within me, I will try how I may fasten upon you fates of evil death, either going to Pylos or here in this land. For go I will, nor shall the journey be in vain of which I speak, though I

² The verb *ὀνομάζω* is most commonly, as here, followed by the name of the person addressed, or by something equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adapt a rendering which suits all, or nearly all, cases. M.

- ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν
 320 γίγνομαι ὥς νῦν πονεῖμαι ἐίστατο κέρδιον εἶναι.
 ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
 ρεῖα μνηστῆρες δὲ δόμοι κατὰ τοῖτα περὶ το
 οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν.
 ὦδε δέ τις εἶπεςκε νέων ὑπερηγορεόντων·
 325 “ἦ μάλα Τηλέμαχος φόρον ἡμῖν μερμηρίζει.
 ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος
 ἦ ὅ γε καὶ Σπάρτηθεν, ἐπεὶ νῦν περ ἵεται αἰνῶς·
 ἦ καὶ εἰς Ἐφύρην ἐθέλει, πείραιν ἄρουναν,
 ἐλθεῖν ὅθι εἴθι θυμοφθόρα φάρμακ' εἰσικη.
 330 ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει.”
 ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερηγορεόντων·
 “τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
 τῆλε φιλοῖ ἀποληγὰ Ἀλωμεῖος ὥς περ Ὀδυσσεὺς
 οὕτω κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν·
 335 κτήματα γὰρ κει πάτα δαταίμεθα, οἴκῳ δ' αὖτε
 τούτου μητέρι δοῖμεν ἔχειν ἥδ' ὅς τις ὀπυίοι.”
 ὥς φάτο, ὁ δ' ἐνφόροφον θύλαμον κατεβήσσετο πατρός
 εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐνῶδες ἔλαιον·
 340 ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο
 ἔστασαν, ἄκρητον θείον ποτὸν ἐντὸς ἔχοντες,
 ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
 οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
 κληυστὰ δ' ἔπεσαν στανίδες πυκνῶς ἀραρυῖαι,
 345 δικλίδες· ἐν δὲ γυνὴ ταμὶν νύκτας τε καὶ ἡμαρ
 ἔσχε, ἥ πάντ' ἐφύλασσε νόον πολυῦδρείησιν.

BOOK 2

voyage in another's ship, since I am not master of ship or oarsmen. That way, I suppose, seemed more to your profit."

He spoke, and drew his hand from the hand of Antinous easily, and the suitors were busy with the feast throughout the hall. They mocked and jeered at him in their talk; and thus would one of the proud youths speak:

"Telemachus is planning our murder for certain. He will bring men to aid him from sandy Pylos or even from Sparta, so terribly is he set upon it. Or he means to go to Ephyre, that rich land, to bring from thence deadly drugs, that he may cast them in the wine bowl and destroy us all."

And again another of the proud youths would say: "Who knows but he himself as he goes on the hollow ship may perish wandering far from his friends, even as Odysseus did? So would he cause us yet more labor; for we should have to divide all his possessions, and his house we should give to his mother to possess, and to him who should wed her."

So they spoke, but Telemachus went down to the high-roofed treasure chamber of his father, a wide room where gold and bronze lay piled, and clothes in chests, and stores of fragrant oil. There, too, stood great jars of wine, old and sweet, holding within them an unmingled divine drink, and ranged in order along the wall, if ever Odysseus should return home even after many grievous toils. Shut were the double doors, close-fitted; and there both night and day a stewardess remained, who guarded it all in wisdom of

* Line 322 was rejected by Aristophanes and Aristarchus.

ODYSSEY

Εὐρύκλει· ὦπος θυγάτηρ Πεισηγορίδαο
 τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέστας·
 “μαῖ· ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυστοι
 350 ἥδύν, ὅτις μετὰ τὸν λαρώτατος ὄν σὺν φυλάσσεις
 κείνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
 διογενὴς Ὀδυσσεὺς θαυματοῖ καὶ κῆρας ἀλύξας
 δώδεκα δ' ἔμπληστον καὶ πόμασιν ἀριστοῖ ἀπαιτας
 ἐν δέ μοι ἄλφιστα χεῦον ἑρραφέεσσι δοροῖσιν·
 355 εἵκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
 αὐτὴ δ' οἷῃ ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεστα
 360 εἴσομαι πεντόμοιος πατρὸς φίλον, ἦν πού μοι ἀκοῖσσι”
 ὥς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα
 “τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
 365 μοῖνος ἐὼν ἀγαπητός; ὃ δ' ὤλετο τηλόθι πατρὸς
 διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
 οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλῳ φθίῃς, ταδὲ δ' αὐτοῖ πάριτα δάσονται,
 ἀλλὰ μέν' αἶθ' ἐπὶ στοῦσι καθήμερος· οὐδέ τί σε χρὴ
 370 πόοντο· ἐπ' ἀτρύγετο κακὰ πάσχειν οὐδ' ἀλάλησθαι.”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 “θάρασει, μαῖ· ἐπεὶ οὔ τοι ἄνευ θεοῦ ἦδε γε βουλή
 ἀλλ' ὅμοστοι μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρὶν γ' ὅτ' αἶν εἰδεκάτῃ τε δυωδεκάτῃ τε γένηται.

BOOK 2

mind, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure chamber, spoke, and said:

"Nurse, draw me off wine in jars, sweet wine which is the choicest next to that which you save expecting that ill-fated one, if by chance Zeus-born Odysseus may come I know not whence, having escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge of this to yourself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber on her way to bed. For I am going to Sparta and sandy Pylos to seek tidings of the return of my staunch father, in case I may hear any."

So he spoke, and the staunch nurse, Eurycleia, uttered a shrill cry, and lamenting spoke to him winged words: "Ah, dear child, how has this thought come into your mind? Whither do you intend to go over the wide earth, you who are an only son and well-beloved? But he has perished far from his country, the Zeus-born Odysseus, in a strange land; and these men, so soon as you are gone, will devise evil for you hereafter, that you may perish by guile, and themselves divide all these possessions. No, stay here in charge of what is yours; you have no need to suffer ills on the barren sea and go wandering."

Then wise Telemachus answered her: "Take heart, nurse, for not without divine sanction is this plan. But swear to tell nothing of this to my mother until the eleventh or twelfth day shall come, or until she shall herself

- 375 ἥ αὐτὴν ποθέσται καὶ ἀφορμηθέντος ἀκούσται
ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.”
ὥς ἄρ' ἔφη. γρήνς δὲ θεῶι μέγαν ὅρκον ἀπόμνην
αὐτὰρ ἐπεὶ ῥ' ὅμοιέι τε τελεύτησεν τε τοῖο ὅρκου,
αὐτίκ' ἔπειτ' αἰ οἴοντο ἐν ἀμφιφορεῦσιν ἀφνίσσεται
380 ἐν δέ οἱ ἄλφιστα χεῦναι ἔνρραφέεσσι δοροῖσι
Τηλέμαχος δ' ἐς δῶματ' ἰὼν μνηστῆρσιν ὁμιλεῖ
ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη
Τηλεμάχῳ εἰκνῖα κατὰ πτόλιν ὥχετο πάντῃ,
καὶ ῥα ἐκάστω φωτὶ παρισταμένη φαίτο μῦθον.
385 εἰσπερίους δ' ἐπὶ νῆα θοὴν ἀγερεῖσθαι αἰώγει.
ἥ δ' αὐτὲ Φροῦῖοιο Νοήμοιο φαιδιμοῖο υἱοῖ
ῥῆτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί,
καὶ τότε νῆα θοὴν ἀλαδ' εἰρύσσε, πάντα δ' εἰ αὐτῇ
390 ὅπλ' ἐτίθει, τά τε νῆες εὐσσελμοι φορέουσι.
στῆντε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
ἀθρόοι ἠγερέθοντο θεὰ δ' ὥτρυνεν ἕκαστος.
ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
βῆ ῥ' ἰέναι πρὸς δῶματ' Ὀδυσσεύος θεῖοιο
395 ἐνθα μνηστῆρεσσιν ἐπὶ γλυκύν ὕπνον ἔχενε,
πλάζε δὲ πίοντας, χειρῶν δ' ἐκβαλλε κύπελλα,
οἱ δ' ἐνδειν ὠρνευτο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δῆρι
ἡματ', ἐπεὶ σφυσιν ὕπνος ἐπὶ βλεφάρουσιν ἔπιπτε
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
400 ἐκπροκαλεσισταμένη μεγάρων ἐν γαιεταόντων,
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδῆν·
“Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἐταῖροι

BOOK 2

miss me and hear that I am gone, that she may not mar her fair flesh with weeping."

So he spoke, and the old woman swore a great oath by the gods to say nothing. But when she had sworn and made an end of the oath, at once she drew for him wine in jars, and poured barley meal into well-sewn skins; and Telemachus went to the hall and joined the company of the suitors.

Then the goddess, flashing-eyed Athene, had another thought. In the likeness of Telemachus she went everywhere throughout the city, and to each of the men she drew near and spoke her word, bidding them gather at evening beside the swift ship. Then, of Noemon, the glorious son of Phronius, she asked a swift ship, and he promised it to her with a ready heart.

Now the sun set and all the ways grew dark. Then she drew the swift ship to the sea and put in it all the gear that well-benched ships carry. And she moored it at the mouth of the harbor, and round about it the noble company was gathered together, and the goddess heartened each man.

Then the goddess, flashing-eyed Athene, had another thought. She went her way to the house of divine Odysseus, and there shed sweet sleep upon the suitors, and made their minds wander as they drank, and from their hands she knocked the cups. They rose to go to their rest throughout the city, and not for long remained seated, for sleep was falling upon their eyelids. But to Telemachus spoke flashing-eyed Athene, calling him forth before the stately hall, having likened herself to Mentor both in form and in voice:

"Telemachus, already your well-greaved comrades sit

ἥατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."

405 ὥς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχθια βαῖνε θεοῖο
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατηλυθοὶ ἠδὲ θαλαύστα·
εὗρον ἔπειτ' ἐπὶ θαλὶ κάρη κομόωντας ἐταῖρους
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἵς Τηλεμάχοιο·

410 "δεῦτε, φίλοι, ἦα φερόμεθα· πάντα γὰρ ἡδὴ
ἀθρό' ἐνὶ μεγάρῳ, μῆτηρ δ' ἐμὴ οὐ τι πέπυσται,
οὐδ' ἄλλαι δμοφαί, μία δ' οἴη μῆθοι ἄκουσεν."

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο,
οἱ δ' ἄρα πάντα φέροντες ἐυστέλμῳ ἐπὶ νηὶ

415 κῆπθεσσι, ὥς ἐκέλευται Ὀδυσσεύης φίλος υἱός.
ἂν δ' ἄρα Τηλεμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἀρ' ἐξετο ἄγχι δ' ἀρ' αὐτῆς
ἔξετο Τηλέμαχος, τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

420 τοῖσιν δ' ἵκμετον οἶροι ἱεὶ γλαυκῶπις Ἀθήνη,
ἀκραὴ Ζέφυρον, κελαδοῖτ' ἐπὶ οἴνοπα ποίτον,
Τηλεμαχος δ' ἐτάροισιν ἐποτρύντας ἐκέλευται
ὄπλων ἅπτεσθαι, τοὶ δ' ὀτρύνοντος ἄκουσιν.

It is hard to determine with exactness to what extent the original meaning "strong" survives in the uses of *ἱερός*. It may be that in *ἱερὴ ἵς* (2, 409, etc.) and *ἱερον μεῖος* (7, 167, etc.) we should see a reference to the sanctity attaching to royal station, M.

Subsequent scholarship has tended to confirm the justice of Murray's observation, particularly the suggestion that the phrases

BOOK 2

at the oar and await your setting out. Come, let us go, that we may not long delay the journey."

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. And now, when they had come down to the ship and to the sea, they found on shore their long-haired comrades, and the sacred strength³ of Telemachus spoke among them:

"Come, friends, let us fetch the stores, for all are now gathered together in the hall. My mother knows nothing of this, nor the handmaids either: one only heard my word."

Thus saying, he led the way, and they went along with him. So they brought and stowed everything in the well-benched ship, as the staunch son of Odysseus ordered. Then on board the ship stepped Telemachus, and Athene went before him and sat down in the stern of the ship, and near her sat Telemachus, while the men loosed the stern cables and themselves stepped on board, and sat down upon the benches. And flashing-eyed Athene sent them a favorable wind, a strong-blowing West Wind that sang over the wine-dark sea. And Telemachus called to his men, and told them to lay hold of the tackling, and they hearkened to

have a connection with royal station. They may in fact have originated in Mycenaean court titles. In the *Odyssey* they are used almost exclusively of Telemachus (7 times) and of Alcinous, king of the Phaeacians (7 times), in the latter case often, I suspect, with a certain irony. The one case which is used of someone other than Telemachus or Alcinous is *ἰεπὲρ μέρος Ἀντινόου* at 18.34, where the suitor Antinous is assuming command most obnoxiously in Odysseus' house in Odysseus' presence. The similarity of the names Alcinous and Antinous may also have something to do with the case. D.

- ἰστὸν δ' εἰλάτινον κοίλης εἵτασθε μετόδμης
 425 στῆσαν αἰείραντες, κατὰ δὲ προτόοισιν ἐδῆται
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
 ἔπρησεν δ' ἄνεμος μέσσην ἰστίαν ἀμφὶ δὲ κύμα
 στείρη πορφύρεον μεγαλήχετον ἰστίαν
 ἣ δ' ἔθεεν κατὰ κύμα διαπρήσσομεντα κέλειθαι
 430 δησάμενοι δ' ἄρα ὄπλα θοῇσι ἀνὰ γῆα μελαινά
 στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κοῦρῃ.
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον.

BOOK 2

his call. The mast of fir they raised and set in the hollow socket, and made it fast with forestays, and hauled up the white sail with twisted thongs of oxhide. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship as she went, and she sped over the wave accomplishing her way. Then, when they had made the tackling fast in the swift black ship, they set forth bowls brimful of wine, and poured libations to the immortal gods that are forever, and chiefest of all to the flashing-eyed daughter of Zeus. So all night long and through the dawn the ship cleft her way.

Γ

- Ἥελιος δ' ἀγρόρουντε, λιπὼι περικαλλέα λιμήνι
οὐρανὸν ἐς πολυχάλκοι τι ἄθαια τοῖσι δάειοι
καὶ θνητοῖσι βροτοῖσι ἐπὶ ξειδωροῖ ἀρουνται
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολίεθρον,
5 ἱξον· τοῖ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνουσίχθονι κυανοχαίτῃ,
ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἐκάστη
ἦατο καὶ προῦχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχχια πασσαντο, θεῶ δ' ἐπὶ μῆνι ἕκαστοι
10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης
στεῖλαι ἀείραντες, τῇν δ' ὄρμισται, ἐκ δ' ἔβαν αὐτοί
ἐκ δ' ἄρα Τηλεμαχος νηὸς βαιν', ἦρχε δ' Ἀθήνη,
τοῖ προτέρῃ προσέειπε θεά, γλαυκῶπις Ἀθήνη
Τηλέμαχ', οὐ μὲν σε χρὴ ἐτ' αἰδοῦς, οὐδ' ἠβαιὸν
15 ταῦτεκα γὰρ καὶ ποῖτοι ἐπέπλωσ, ὄφρα πύθῃαι
πατρός ὅππῃ κενθε γαῖα καὶ οἱ τινα πότμοι ἐπέσπει,
ἀλλ' ἄγε νῦν ἰθὺς κτε Νέστορος ἱπποδάμοιο
εἶδομεν ἢ τινα μῆτιρ ἐνὶ στήθεσσι κέκενθε,
λύσσεισθαι δέ μιν αὐτός ὅπως νημερτέα εἶπῃ·
20 φεῦδος δ' οὐκ ἐρέει μάλα γὰρ πεπνυμένος ἐστί·"
τῇν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
"Μέντορ, πῶς τ' ἄρ' ἴω, πῶς τ' ἄρ' προσπτόξομαι αὐτοί·"

BOOK 3

And now the sun, leaving the beauteous water surface, sprang up into the brazen heaven to give light to the immortals and to mortal men on the earth, the giver of grain; and they came to Pylos, the well-ordered citadel of Neleus. Here the townsfolk on the shore of the sea were offering sacrifice of black bulls to the dark-haired Earth-shaker. Nine companies there were, and five hundred men sat in each, and in each they held nine bulls ready for sacrifice. Now when they had tasted the inner parts and were burning the thigh pieces to the god, the others put straight in to the shore, and hauled up and furled the sail of the shapely ship, and moored her, and themselves stepped forth. Forth too from the ship stepped Telemachus, and Athene led the way. And the goddess, flashing-eyed Athene, spoke first to him and said:

"Telemachus, no longer need you feel shame, no, not a whit. For to this end have you sailed over the sea, to seek tidings of your father—where the earth covered him, and what fate he met. But come now, go straight to Nestor, tamer of horses; let us learn what counsel he keeps hid in his breast. Beseech him yourself that he may tell you the very truth. A lie will he not utter, for he is wise indeed."

Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all

οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδῶς δ' αὖ νέον ἄιδρα γεραίτεροι ἐξερέεσθαι·”

- 25 τὸν δ' αὖτε προσέειπε θεῖα γλαυκῶπις Ἀθήνη
“Τηλέμαχ', ἄλλα μὲι αὐτὸς εἰι φρεσὶ σῆτι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶομαι
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

- ὥς ἄρα φωνητασ' ἤγησάτο Παλλὰς Ἀθήνη
30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχθὺα βαῖτε θεοῖο.
ἵξον δ' ἐς Πυλίων ἀνδρῶν ἀγχι· τε καὶ ἐδρας,
εἰθ' ἄρα Νεστωρ ἦστο σὺν νῆασι, ἀμφὶ δ' ἐταῖροι
δαίτ' ἐντυνόμενοι κρέα τ' ὥπτοι· ἄλλα τ' ἐπειρῶν
οἱ δ' ὥς οἶν ξεινοὺς ἴδοι, ἄηροισι ἦλθοι ἀπαντες,
35 χερσὶ τ' ἠσπάζοντο καὶ ἐδρῆασθαι αἰωχοί
πρῶτος Νεστορίδης Πεισίστρατος ἐγγυθεὶ ἐλθὼι
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
κοῦσιν ἐν μαλακοῖσιν ἐπὶ ψαμαθοῖς ἀλίσσιν
παρ τε κασιγνήτῳ Θρατυμήδει καὶ πατέρι ᾧ·
40 δῶκε δ' ἄρα σπλαγχνίῳ μοῖρας· εἰ δ' οἶνον ἔχειεν
χρυσείῳ δεπαὶ· δειδυσκομενὸς δὲ προσηγῆδα
Παλλάδ' Ἀθηναίην κοῖρην· Διὸς αἰγιόχοιο

- “εὖχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι
τοῦ γὰρ καὶ δαίτης ἠντήσασθε δεῦρο μολόντες.
45 αὐτὰρ ἐπὶν σπείυης τε καὶ εὖξαι, ἣ θέμις ἐστί,
δὸς καὶ τοῦτ' ἔπειτα δέπας μελιηδέος οἴνου
σπείυται, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
εὖχεσθαι· πάντες δὲ θεῶν χατέοντ' ἄνθρωποι,
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίῃ δ' ἐμοὶ αὐτῷ·
50 τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειπον.”

inversed in subtle speech, and moreover a young man has shame to question an elder."

Then the goddess, flashing-eyed Athene, answered him: "Telemachus, some things you yourself will devise in your breast, and other things heaven too will prompt you. For I do not think you were born and reared without the favor of the gods."

So spoke Pallas Athene, and led the way quickly; whereupon he followed in the footsteps of the goddess; and they came to the gathering and the companies of the men of Pylos. There Nestor sat with his sons, and round about them his people making ready the feast were roasting some of the meat and putting other pieces on spits. But when they saw the strangers they all came thronging about them, and clasped their hands in welcome, and bade them sit down. First Nestor's son Peisistratus came near and took both by the hand, and made them sit down at the feast on soft fleeces upon the sand of the sea, beside his brother Thrasymedes and his father. Thereupon he gave them servings of the inner parts and poured wine in a golden cup, and pledging her, he spoke to Pallas Athene, daughter of Zeus who bears the aegis:

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming here. And when you have poured libations and have prayed, as is fitting, then give your friend also the cup of honey-sweet wine that he may pour, since he too, I doubt not, prays to the immortals; for all men have need of the gods. But he is the younger, of like age with myself, and so to you first will I give the golden cup."

- ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνον·
 χαῖρε δ' Ἀθηναίη πεπνυμένω αἰῶρι δικάϊω
 οὔνεκα οἱ προτέρῃ δῶκε χρίσσειοι ἀλειψτοί·
 αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι
 55 "κλῦθι Ποσειδάων γαίρῳχε, μηδὲ μεζήρης
 ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
 Νέστορι μὲν πρόωπτα καὶ νῆας κῦδος ὀπάξε,
 αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσιν ἀροισῆναι
 σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
 60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαιτα ἰέεσθαι
 οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν ἱππὶ μελαινῇ."
 ὥς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτῇ παιτὰ τελευτὰ
 δῶκε δὲ Τηλεμαχῷ καλὸν δέπας ἀμφικυπελλοῦ·
 ὥς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.
 65 οἱ δ' ἐπεὶ ὠπτησαν κρέ' ὑπέρτερα καὶ ἐρύσσαιτο,
 μοίρας δασυτάμενοι δαίνυντ' ἐρικυδέα δαῖτα
 αὐτὰρ ἐπεὶ ποσιος καὶ ἐδηγνός ἐξ ἔρον ἐντο,
 τοῖς ἄρα μύθων ἦρχε Γερήμεος ἱππότα Νέστωρ·
 "τὴν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέεσθαι
 70 ξεινοῖς, οἳ τινὲς εἰσιν, ἐπεὶ ταρπησαν ἐδωδῆς
 ὧ ξεινοί, τίνες ἐσσι; ποθεν πλεῖθ' ὕγρὰ κελυθὰ,
 ἧ τι κατὰ πρῆξιν ἧ μαψιδίως ἀλάλησθε
 οἷά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
 ψυχὰς παρθήμενοι κακὸν ἀλλοδαποῖσι φέροντες."
 75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα
 θαρσύνσας· αὐτῇ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
 θῆχ', ἵνα μιν περὶ πατρὸς ἀποιοχομένοιο ἔροιτο

So he spoke, and placed in her hand the cup of sweet wine; and Pallas Athene rejoiced at the man's wisdom and decorum, in that to her first he gave the golden cup; and at once she prayed earnestly to the lord Poseidon:

"Hear me, Poseidon, Earth-bearer, and do not begrudge in answer to our prayer to fulfill these requests. To Nestor, first of all, and to his sons vouchsafe renown, and then to the rest grant gracious requital for this glorious hecatomb, to all the men of Pylos. Grant furthermore that Telemachus and I return home having accomplished that for which we came here with our swift black ship."

Thus she prayed and was herself fulfilling it all. Then she gave Telemachus the handsome two-handled cup, and in like manner the staunch son of Odysseus prayed. Then when they had roasted the outer flesh and drawn it off the spits, they divided the portions and partook of the glorious feast. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, spoke first among them:

"Now truly it is seemlier to ask and enquire of the strangers who they are, since now they have had their joy of food. Strangers, who are you? Whence do you sail over the watery ways? Is it on some business, or do you wander at random over the sea, as pirates do, who wander hazarding their lives and bringing evil to men of other lands?"

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart, so that he

ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχηται·

“ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν

80 εἵρεαι ὀππόθεν εἰμὲν· ἐγὼ δέ κέ τοι καταλέξω

ἡμεῖς ἐξ Ἰθάκης ὑποσηϊὸν εἰλήλουθμεν

πρῆξις δ' ἦδ' ἰδίῃ, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εἰρὴν μετέρχομαι, ἦν ποὺ ἀκούσω,

δίου Ὀδυσσεύος ταλασιφροῖος, οἱ ποτέ φασι

85 σὺν τοῖς μαρινάμενοι Τρώων πόλιν ἔξαλαπάσαι

ἄλλους μὲν γὰρ πάντας, ὅσοι Τροίῃ πολέμιζον,

πενθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ

κείνου δ' αὖ καὶ ὀλεθροὶ ἀπενθεα θῆκε Κροίῳ

οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλει.

90 εἴθ' ὅ γ' ἐπ' ἠπείρου δαμῇ αἰδρασι δυσμενεῖσσι,

εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτριτῆς,

τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάρομαι, αἱ κ' ἐβέλγηθα

κείνου λυγρὸν ὀλεθρὸν ἐνυπτεῖν, εἰ ποὺ ὁπωπας

ὀφθαλμοῖσι τεοῦσιν ἢ ἄλλον μῖθον ἀκούσας

95 πλαζομένον· περὶ γὰρ μιν οἰεῦρόν τέκε μητῆρ,

μηδὲ τί μ' αἰδόμενος μειλίσσαιο μηδ' ἐλεαίρωι,

ἀλλ' εὖ μοι καταλέξοι ὅπως ἦντησας ὁπωπῆς,

λίσσσομαι, εἰ ποτέ τοι τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεύς,

ἢ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε

100 δῆμῳ ἔτι Τρώων· ὅθι πάσχετε πῆματ' Ἀχαιοί,

τῶν νῦν μοι μῆνσαι, καὶ μοι νημερτὲς ἐνίσπες.”

τὸν δ' ἠμέμβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·

“ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἦν ἐν ἐκείνῳ

δῆμῳ ἀνέτλημεν μέρος ἄσχετοι νῆες Ἀχαιῶν,

might ask about his father who was gone, and so that good report might be his among men:

"Nestor, son of Neleus, great glory of the Achaeans, you ask whence we are, and I will tell you. We have come from Ithaca that is below Neion; but this business whereof I speak is my own and does not concern the people. I come for far-flung report of my father, in case I may hear it, report of noble, steadfast Odysseus, who once, men say, fought by your side and sacked the city of the Trojans. For of all the others who warred with the Trojans, we have heard where each man died a woeful death, but of him the son of Cronus has made even the death to be past learning; for no man can tell surely where he has died—whether he was overcome by foes on the mainland, or on the deep among the waves of Amphitrite. Therefore I have now come to your knees, if perchance you will be willing to tell me of his woeful death, whether you saw it, it may be, with your own eyes, or heard the report of some other wanderer; for beyond all men did his mother bear him to sorrow. And do not out of consideration or pity for me speak soothing words, but tell me truly what evidence you came upon. I beseech you, if ever my father, noble Odysseus, promised you any word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray you, and tell me the unerring truth."

Then the horseman, Nestor of Cerenia, answered him: "My friend, since you have recalled to my mind the sorrow which we endured in that land, we sons of the Achaeans,

¹ Line 78 (=1.95) is omitted in the best MSS.

- 105 ἡμὲν ὅσα ξὺν ἱηυσὶν ἐπ' ἡερωιδέα πόντοιο
πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,
ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος
μαρνάμεθ'. εἴθθα δ' ἔπειτα κατέκταθαι ὅσιοι ἀριστοί.
εἴθθα μὲν Λῆας κείται ἀρήϊος, εἴθθα δ' Ἀχιλλεύς.
- 110 εἴθθα δὲ Πάτροκλος, θεόφιν μῆστορ ἀτάλατος
εἴθθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερός καὶ ἀμύμων,
Ἀντίλοχος, πέρι μὲι θείειν ταχὺς ἡδὲ μαχητῆς
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα
πάντα γε μυθήσαιο καταθιγῶν ἀνθρώποι.
- 115 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίνμων
ἐξερέοις ὅσα κείθι πάθοι κακὰ δίοι Ἀχαιοί·
πρίν κεν ἀνηθείς σὴν πατρίδα γαῖαν ἴκοιο,
εἰνάετες γὰρ ἴσθιν κακὰ ράπτομεν ἀμφοτέροισι
παντοίοισι δόλοισι, μόγις δ' ἐτελείετε Κροτοίων.
- 120 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἡθέλ', ἐπεὶ μάλα πολλοὶ ἐνὶ καὶ δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτέον γε
κείνου ἔκγονός ἐστι· σέβας μ' ἔχει εὐτορόωντα,
ἧ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης
- 125 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι,
ἔνθ' ἧ τοι ἦος μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ διχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἐνὰ θυμὸν ἔχοντε νόον καὶ ἐπίφροσι βουλῇ
φραζομεθ' Ἀργεῖοισιν ὅπως ὅχ' ἄριστα γένοιτο.
- 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν,
βῆμεν δ' ἐν ἱέρεισι, θεὸς δ' ἐκέδαισται Ἀχαιοὺς,²
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον

dauntless in courage—all that we endured on shipboard, as we roamed after booty over the misty deep wherever Achilles led and all our fightings around the great city of king Priam; in a word, there all our best were slain. There lies Aias, dear to Ares, there Achilles, there Patroclus the peer of the gods in counsel; and there my own dear son, strong alike and flawless, Antilochus, preeminent in speed of foot and as a warrior. And many other ills we suffered besides these; who of mortal men could tell them all? No, even if for five years' space or six years' space you were to abide here, and ask of all the woes which the noble Achaeans endured there, you would grow weary before the end and get yourself back to your native land. For nine years' space were we busied plotting their ruin with all sorts of wiles; and hardly did the son of Cronus bring it to pass. There no man ventured to vie with him in counsel, since noble Odysseus far excelled in all sorts of wiles—your father, if indeed you are his son. Amazement holds me as I look on you, for your speech could not be more like his; nor would one think that a younger man would speak so reasonably. Now all the time that we were there noble Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a

² Line 131, though found in the MSS, is out of harmony with what follows. It may have been interpolated from 13.317, where it is in place.

- Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσταν· τῷ σφθεωὶ πολέες κακοὶ οἵτοι ἐπέεσσι·
 135 μῆριος ἔξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης
 ἧ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε
 τῷ δὲ καλεστομένῳ ἀγορῇν ἐς πάντας Ἀχαιοὺς
 μάλ', ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥελιοι καταδύντα,
 οἳ δ' ἦλθον οἴῳ βεβρηγότες νῆες Ἀχαιοὶ
 140 μῦθον μνησθέντι, τοῦ εἵεκα λαὸν ἀγείρειν
 ἔνθ' ἧ τοι Μενέλαος ἀνῶγει πάντας Ἀχαιοὺς
 νόστον μιμησέσθαι ἐπ' εἰρέα ἰῶτα θαλασσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήδαιε βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἑκατομβάς,
 145 ὥς τὸν Ἀθηναίης δεινὸν χολοῦν ἐξακείσαιο,
 ῥήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν
 οὐ γάρ τ' αἶψα θεῶν τρεπέται νόος αἰὲν ἑόντων
 ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστανται· οἳ δ' ἀνόρονται ἐνκηήμεδες Ἀχαιοὶ
 150 ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλῇ,
 ῥύκτα μὲν αἵεταί· χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·
 ἠῶθ' ἔνθ' οἳ μὲν νειὸς ἔλκομεν εἰς ἅλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώονας τε γυναῖκας,
 155 ἡμίστες δ' ἄρα λαοὶ ἐρητύοντο μέγιστοι
 αἰῶθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίστες δ' ἀναβάντες ἐλαύνομεν· αἳ δὲ μάλ' ὥκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόοντα,
 ἐς Τέρεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 160 οἵκαδε ἰέμενοι· Ζεὺς δ' οὐ πῶ μήδετο νόστον,

woeful return for the Argives, since by no means were all prudent or just. Therefore many of them met an evil fate through the terrible wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at sunset—and they came heavy with wine, the sons of the Achaeans—and they said their say, and told why they had gathered the host together. Then it was that Menelaus bade all the Achaeans think of their return over the broad back of the sea, but by no means did he please Agamemnon, for he wished to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene—fool! Little did he know that she was not to hearken; for the mind of the gods that are forever is not turned in a moment. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a huge din, and twofold plans found favor with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the women in their deep-bosomed garments. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the monster-harboring sea. When we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes; but Zeus did not yet purpose our return.

σχήτλιος, ὅς ῥ' ἔριν ὥρτε κακῇ ἐπὶ δεύτερον αὖτις
οἱ μὲν ἀποστρέφοντες ἔβαν· ῥέας ἀμφιελύσσας
ἀμφὶ Ὀδυσῆα ἄτακτα δαΐφρονα, ποικιλομήτην,
αὖτις ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες·

165 αὐτὰρ ἐγὼ σὺν ἑνὶ νηυσὶν ἀολλέειν, αἶ μοι ἔποιτο,
φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων.
φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρτε δ' ἑταίρους
ὠβέ δὲ δὴ μετὰ ῥῶι κίε Ξανθὸς Μενελαος,

ἐν Λέσβῳ δ' ἔκειχε δολιχοὶ πλόοι ὀρμαίνοντας,

170 ἣ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
νήστου ἔπι Ψυρίης, αὐτῇν ἐπ' ἀριστερ' ἔχοντες,
ἣ ὑπέπερθε Χίοιο, παρ' ἡεμόετα Μιμαντα,

ἠτέομεν δὲ θεὸν φηναί τερας· αὐτὰρ ὃ γ' ἡμῖ
δείξε, καὶ ἠρώγει πελαγος μεστοὶ εἰς Ἐύβοιαν

175 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακοτήτα φύγοιμεν,
ᾧρτο δ' ἐπὶ λιγύς οὔρος ἀήμεναι· αἱ δὲ μάλ' ὄκα
ἰχθυόεντα κέλευθα διεδραμον, ἐς δὲ Γεραυστὸν
ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἐθεμεν, πέλαγος μέγα μετρήσαντες,

180 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἰσας
Τυδεΐδew ἐταροὶ Διομήδεος ἵπποδάμοιο
ἴστασαν· αὐτὰρ ἐγὼ γε Πύλοι δ' ἔχον, οὐδέ ποτ' ἔσβη
οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι,

“ὥς ἦλθον, φίλε τέκνον, ἀπενθήs, οὐδέ τι οἶδα

185 κείνων, οἳ τ' ἐστάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο,
οἷσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέρουσι
πεύθομαι, ἣ θέμις ἐστί, δαήσεται, οὐδέ σε κείνω,
εὐ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,

stubborn god, who roused evil strife again a second time. Then some turned back their curved ships and departed, following the lord Odysseus, the wise and crafty-minded, once more showing favor to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And Tydeus' son, dear to Ares, fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to seaward of rugged Chios, toward the isle of Psyria, keeping Chios itself upon our left, or to landward of Chios past windy Minas. So we asked the god to show us a sign, and he showed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the fish-filled ways, and at night put in to Geraestus. There on the altar of Poseidon, we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

"Thus I came, dear child, without tidings, nor know I anything of those others, who of the Achaeans were saved, and who were lost. But what tidings I have heard as I abide in our halls you shall hear, as is right, nor will I hide it from you. Safely, they say, came the Myrmidons that rage with

- οὐς ἄγ' Ἀχιλλῆος μεγαθύμον φαίδιμος υἱός
 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν,
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους.
 οἱ φύγον ἐκ πολέμου, πόντος δὲ οἱ οὐ τιν' ἀπηήρα
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε, γόσφιν ἐόντες,
 ὥς τ' ἦλθ', ὥς τ' Αἴγισθος ἐμήγατο λυγρὸν ὄλεθρον
 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμειοιο λιπέσθαι
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλοῖ τε μέγαι τε.
 200 ἄλκιμος ἔσσι', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ."³
 τὸν δ' αὖ Τηλέμαχος πεπιγμένιος ἀντίοι ἠΐδ'·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσονται κλέος εὐρὺ καὶ ἔσσομένοισι πυνθέσθαι⁴
 205 αἶ γὰρ ἐμοὶ τοσσηΐδε θεοὶ δύναιμι περιθεῖν,
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἱ τε μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοῦ· γῆν δὲ χρὴ τετλάμεν ἔμπησ."
 210 τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 "ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φαιγὲ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάσθαι
 εἰπέ μοι, ἦ ἐκὼν ὑποδάμναισαι, ἦ σέ γε λαοὶ

³ Lines 199f (=1301f) were rejected by Aristophanes and Aristarchus.

the spear, whom the famous son of great-hearted Achilles led; and safely Philoctetes, the glorious son of Poias. All his company, too, did Idomeneus bring to Crete, all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet truly he paid the reckoning for it in terrible fashion, so good a thing it is that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, because he slew his glorious father. You, too, friend, for I see you are a handsome man and tall, be valiant, that many a one among men yet to be born may praise you."

Then wise Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, truly indeed did that son take vengeance, and the Achaeans shall spread his fame abroad, that men who are yet to be may hear of it. O that the gods should clothe me with such strength, that I might take vengeance on the suitors for their grievous transgression, who in wantonness devise mischief against me. But no such happiness have the gods spun for me, for me or for my father; and now I must simply endure."

Then the horseman, Nestor of Gerenia, answered him: "Friend, since you have called this to my mind and spoken of it, they say that many suitors for the hand of your mother devise evils in your halls in your despite. Tell me, are you willingly thus oppressed, or do the people throughout the

⁴ *πυθέσθαι: ἀοιδὴν*

- 215 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμειτο θεοῦ ὁμφῇ
 τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτιυεται ἐλθών
 ἢ ὃ γε μῦνος ἐὼν ἦ καὶ σύμπαντες Ἀχαιοί·
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλανκῶπις Ἀθήνη,
 ὥς τότε Ὀδυσσῆος περικήδετο κυδαλίμοιο
- 220 δῆμῳ ἔνι Τρώει, ὅθι πάσχοιμι ἄλγε' Ἀχαιοί—
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀραφανδὰ φιλεῖντας,
 ὥς κείνῳ ἀραφανδὰ παρίστατο Παλλὰς Ἀθήνη—
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.”
- 225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος αἰτίῳ ἦρδα
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λίην γάρ μέγα εἶπες ἄγῃ μ' ἔχει οὐκ ἂν ἐμοί γε
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”
- τὸν δ' αὖτε προΐεε πεθεὰ, γλανκῶπις Ἀθήνη·
- 230 “Τηλέμαχε, ποῖον σε ἔπος φέγγει ἔρκος ὀδόντοιο;
 ρεῖα θεός γ' ἐθέλωι καὶ τηλόθι ἀνδρὰ σταῖσσαι
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήτας
 οἴκαδε τ' ἐλθέμεναι καὶ ρόστιμον ἡμᾶρ ἰδέσθαι,
 ἢ ἐλθὼν ἀπολεσθαι ἐφέστιος, ὥς Ἀγαμέμνων
- 235 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο,
 ἀλλ' ἦ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δυνανταὶ ἀλαλκέμεν, ὅππότε κεν δὴ
 μοῖρ' ὀλοὴ καθέλῃσι ταηλεγέος θανάτοιο.”
- τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦρδα·
- 240 “Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ·
 κείνῳ δ' οὐκέτι ρόστος ἐτήτυμος, ἀλλὰ οἱ ἦδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.

land hate you, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene might choose to love you even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly showing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love you in such fashion and would care for you at heart, then might one or another of them utterly forget marriage.”

Then wise Telemachus answered him: “Old man, I do not think that this word will ever be brought to pass. Too great is what you are saying; amazement holds me. No hope have I that this will come to pass, no, not though the gods should so will it.”

Then the goddess, flashing-eyed Athene, spoke to him, and said: “Telemachus, what a word has escaped the barrier of your teeth! Easily might a god who willed it bring a man safe home, even from afar. And for myself, I had rather endure many grievous toils before I reached home and saw the day of my returning, than after my return be slain at my hearth, as Agamemnon was slain by the guile of Aegisthus and of his own wife. But clearly death that is common to all not even the gods themselves can ward off even from a man they love, whenever the fell fate of pitiless death strikes him down.”

Then wise Telemachus answered her: “Mentor, no longer let us tell of these things for all our grief. For him no return is any longer possible; rather, before now the immortals have devised for him death and black fate. But

- ἰὼν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσθαι καὶ ἐρεῖσθαι
 Νέστορι, ἐπεὶ περὶ οὐδὲ δίκας ἡδὲ θρόνῳ ἄλλοι
 245 τρὶς γὰρ δὴ μὶν φαίνετ' ἀνάξασθαι γενεὴ ἀνδρῶν
 ὥς τέ μοι ἀθάνατος ὑδάλλεται εὐτοράσθαι
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνισπες
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων,
 ποῦ Μειέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' ὀλεθροὶ
 250 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλοὶ ἄρειοι
 ἦ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλη
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφθε,
 τὸν δ' ἠκείβετ' ἐπειτα Γερήμιος ἵπποτα Νέστορ
 ἰτοὶγὰρ ἐγὼ τοι, τέκτον', ἀληθῆά παιτ' ἀγορεύσω
 255 ἦ τοι μὲν τάδε καὶ τὸς οἶμαι, ὥς κει ἐτυχθῇ,¹
 εἰ ζών γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίῃθι ἰὼν, ξανθὸς Μειέλαος
 τῷ κέ οἱ οὐδὲ θανάτῳ χυτὴν ἐπὶ γαῖαν ἔχεναι
 ἀλλ' ἄρα τὸν γε κτεες τε καὶ οἴωτοί κατέδαψαν
 260 κείμενον ἐν πεδίῳ ἐκὰς ἄσπεος,⁶ οὐδέ κέ τίς μιν
 κλαῖσκει Ἀχαιῶδων· μόλα γὰρ μεγάροισι ἔργοι,
 ἡμεῖς μὲν γὰρ κεῖθι πολεας τελέοντες ἀέθλους
 ἡμεῖθ' ὃ δ' εὐκῆλος μυχῷ Ἀργεος ἵπποβότοιο
 πόλλ' Ἀγαμέμνονεσσι ἀλοχοὶ θελγέσκ' ἐπέεσσιν
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναΐνετο ἔργον αἰεὶ κῆς
 διὰ Κλυταμνηστρῆς φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίῃθι κίων ἔρυσθαι ἄκουιν.

¹ ὥς κει ἐτυχθῇ, ὥς περ ἐτυχθῇ, followed by a colon

⁶ ἄσπεος: Ἄργεος

now I would make inquiry and ask Nestor regarding another matter, since beyond all others he knows judgments and wisdom; for three times, men say, has he been king for a generation of men, and like an immortal he seems to me to look upon. Nestor, son of Neleus, tell me truly: how was the son of Atreus, wide-ruling Agamemnon, slain? Where was Menelaus? What death did guileful Aegisthus plan for the king, since he slew a man mightier far than himself? Was Menelaus not in Achaean Argos, but wandering elsewhere among men, so that Aegisthus took heart and did the murderous deed?"

Then the horseman, Nestor of Gerenia, answered him: "Since you ask, my child, I will tell you all the truth. You yourself have guessed how this matter would have fallen out, if Atreus' son, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have bewailed him; for monstrous was the deed he devised. We on our part stayed there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, kept seeking to beguile with words the wife of Agamemnon. Now at first she put from her the unseemly deed, the noble Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus strictly ordered, when he set forth for the land of Troy, to guard his wife. But when at

- ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδρητε δαμῆναι.
 270 δὴ τότε τὸν μὲν αἰδὼν ἄγων ἐς νῆστοι ἐρήμην
 κάλλιπεν οἴωνοῖσι ἔλωρ καὶ κύρμα γειέσθαι.
 τὴν δ' ἐθέλων ἐθέλουσαν ἀντήγαγει οἷδε δομοῖδε
 πολλὰ δὲ μηρὶ ἔκχε θεῶν ἱεροῖς ἐπὶ βομοῖς.
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφαισματα τε χρυσόν τε.
 275 ἐκτελέσας μέγα ἔργον, οὐκ οὐ ποτε ἐλπετο θυμῷ.
 ἥμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθι ἰόντες.
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν
 ἀλλ' ὅτε Σούριοι ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηγέων.
 ἔϊθα κυβερνήτῃ Μενελάω φοῖβος Ἀπολλων
 280 οἷς ἀγαροῖς βελέεσσι πεποιχόμενος κατεπέφνε.
 πηδάλιον μετὰ χερσὶ θεοῦτης τῆς ἐχούτα,
 φρόντιν Ὀνητοριδην, ὅς ἐκαυντο θυλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὅποτε σπέρχοιεν ἄελλαι.
 ὥς ὁ μὲν ἔϊθα κατέσχετ', ἐπειχόμενος περ ὁδοῖο.
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἴνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι Μαλειαῶν ὅρος αἰπὴν

¹ So far as Greek grammar is concerned, the pronoun may denote Agamemnon, Clytemnestra, the minstrel, or Aegisthus, but it seems most natural for it to refer to Aegisthus, the grammatical subject of the sentence in which it occurs and the logical subject of the entire paragraph, in which Aegisthus is alluded to twelve further times. It is Aegisthus' self-destructive decision to have Clytemnestra at any cost which most interests the poet of the *Odyssey* (1.29-43). Nestor here is doing what Zeus accuses mortals in general of doing, blaming the gods for what is in fact a mortal's own fault (*ibid.*). D

length the doom of the gods bound him¹ that he should be overcome, then indeed Aegisthus took the minstrel to a desert isle and left him to be the prey and treasure trove of birds; and her, willing as he was willing, he led to his own house. And many thigh pieces he burned upon the holy altars of the gods, and many offerings he hung up, woven stuffs and gold, when he accomplished the monstrous deed his heart never hoped to achieve.²

"For we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Summu, the cape of Athens, there Phoebus Apollo assailed with his gentle³ shafts and slew the helmsman of Menelaus, as he held in his hands the steering oar of the speeding ship—Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blew strong. So Menelaus tarried there though eager for his journey, so that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then

² "Monstrous deed," μέγα ἔργον, 3.275; cf. 3.261, μάλα γὰρ μέγα μῆτατο ἔργον, "for monstrous was the deed he devised." "His heart never hoped to achieve"; cf. 1.37 "though well he knew of sheer destruction." Aegisthus is sacrificing in gratitude for his success in murdering Agamemnon, not in winning Clytemnestra. Nestor passes over the murder so lightly here because he realizes that he himself is in part responsible for Menelaus' failure either to protect his brother at the time of the crime or to avenge him afterwards. That Menelaus' absence is in Nestor's mind at this point is indicated by the otherwise inexplicable γάρ "for" which introduces the immediately succeeding paragraph explaining that absence. D.

³ A gentle, painless death was thought to be due to Apollo's shafts. M.

- ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμέια χεῖε
 290 κύματά τε τροφέοντο· πελώρια, ἵστα ὄρεσσι·
 ἔνθα διατμήξας τὰς μὲν Κρήτη ἐπελαυστει,
 ἦχι Κύδωνες ἔναιον· Ἰαρδαίον ἀμφὶ ῥέεθρα
 ἔσσι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ
 ἐσχατιῇ Γόρτυνος ἐν ἡεροειδέι πόντῳ·
 295 ἔνθα Νότος μέγα κῦμα ποτὶ σκαίον ῥιον ὤθει,
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποεργει
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπονδῇ δ' ἤλυξαι ὄλεθροι
 ἄνδρες, ἀτὰρ γῆάς γε ποτὶ σπιλάδεσσιν ἔασαι
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέους
 300 Λιγύπτῳ ἐπέλαυσσε φέρον· ἄνεμος τε καὶ ὕδωρ,
 ὥς ὁ μὲν ἔνθα πολὺν βίοντι καὶ χρυσὸν ἀγείρων
 ἠλάτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Λίγισθος ἐμήσατο οἴκοθι λυγρῷ,
 κτεῖνας Ἀτρεΐδῃ, δεδμητο δὲ λαὸς ὑπ' αὐτῷ
 305 ἐπτάετες δ' ἤγασσε πολυχρυστοιο Μυκῆνης,
 τῷ δέ οἱ ὀγδοατῶ κακὸν ἤλυθε δῖος Ὀρέστης
 ἄψ' ἀπ' Ἀθηναίων,⁸ κατὰ δ' ἔκτανε πατροφονῆα,
 Λίγισθον δολόμορτιν, ὃ οἱ πατέρα κλυτὸν ἔκτα,
 ἧ τοι ὁ τὸν κτεῖνας δαῖνυ τάφον Ἀργείοισιν
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Λιγίσθου·
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μεγέλαος
 πολλὰ κτήματ' ἄγων, ὅσα οἱ γέες ἄχθος ἄειραι·
 "καὶ σὺ, φίλος, μὴ δητὰ δόμων ἄπο τῇλ' ἀλάλητο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμουσιν
 315 οὔτῳ ὑπερφιάλους, μὴ τοι κατὰ πάντα φάγωσιν·

Zeus, whose voice is borne afar, planned for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like mountains. Then he split the fleet in two, bringing some ships to Crete where the Cydonians dwelt about the streams of Iardannus. Now there is a smooth cliff, sheer toward the sea, on the border of Gortyn in the misty deep, where the Southwest Wind drives the great wave against the headland on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of the ships, and the men with much difficulty escaped destruction, but the ships the waves dashed to pieces against the reef. But the five other dark-proved ships the wind, as it bore them, and wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised this woeful work at home, slaying the son of Atreus, and the people were subdued under him. Seven years he reigned over Mycenae, rich in gold, but in the eighth came as his bane the noble Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, because he had slain his glorious father. Now when he had slain him, he made a funeral feast for the Argives over his hateful mother and the craven Aegisthus; and on the sellsame day there came to him Menelaus, good at the war cry, bringing much treasure, all the burden that his ships could bear.

"So do not you, my friend, wander long far from home, leaving your wealth behind you and men in your house so insolent, for fear they divide and devour all your wealth,

ἡ τροφέοντο Aristarchus: τροφέοντα

ἡ Ἀθηναίων: Ἀθηναίης Aristarchus, Φωκῆων Zenodotus

- κτῆματα δασσάμενοι, σὺν δὲ τηρσίῃσι ὁδὸν ἔλθῃς
 ἀλλ' ἐς μὲν Μειέλαον ἐγὼ κέλομαι καὶ αἰοῖχα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθαι
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιοτο γε θυμῷ
 320 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφηλώσιν ἅελλαι
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἴοιτο
 αὐτότετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν τῇ τε σῇ καὶ στοῖς ἐταροῖσι
 εἰ δ' ἐθέλεις περὶός, πάρα τοι δῖος ἦρως
 325 πᾶρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆες ἔσονται
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μειέλαος
 λίσσασθαι δέ μιν αὐτός, ἵνα τημερτὲς εἴωσῃ
 ψεῖδος δ' οὐκ ἔρπει· μαλα γὰρ πεπιμενός ἐστί·
 ὥς ἔφατ'· ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κρέφας ἦλθε
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη
 ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ' ἄγε τάμεντε μὲν γλώσσας, κεράϊσθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
 σπείσαντες κοιτοιο μεδώμεθα· τοῖο γὰρ ὥρη
 335 ἦδη γὰρ φαιος οἴχεθ' ὑπὸ ζῳφον, οὐδὲ ἔοικεν
 δητὰ θεῶν εἰ δαιτὶ θιασιστεμεν, ἀλλὰ νέεσθαι."
 ἦ ῥα Διὸς θυγατήρ, οἳ δ' ἔκλονε ἀνδραγαθής,
 τοῖσι δὲ κηρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναι,
 κοῦροι δὲ κρητῆρας ἐπεστέφαντο ποτοῖο.
 340 νομησάν δ' ἄρα πᾶσι ἐπαρξάμενοι δεπάεισιν
 γλώσσας δ' εἰ πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον,
 αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ', ὅσων ἤθελε θυμός,
 δῆ τότε Ἀθηναίῃ καὶ Τηλέμαχος θεοειδής

and you shall have gone on a fruitless journey. But to Menelaus I bid and command you to go, for he has but lately come from abroad, from a folk whence no one would hope in his heart to return, once the storms had driven him astray into a sea so great that the very birds do not return from it in the space of a year, so great is it and terrible. But now go your way with your ship and your comrades, or, if you will go by land, here are chariot and horses at hand for you, and here at your service are my sons, who will be your guides to splendid Lacedaemon, where lives fair-haired Menelaus. And do you beseech him yourself that he may tell you the very truth. A lie will he not utter, for he is wise indeed."

So he spoke, and the sun set, and darkness came on. Then among them spoke the goddess, flashing-eyed Athene: "Old man, truly have you told this tale. But come, first cut the tongues, then mix the wine, that when we have poured libations to Poseidon and the other immortals, we may think of sleep; for it is time for that. Already the light has gone down beneath the darkness, and it is not right to sit long at the feast of the gods, but to go home."

So spoke the daughter of Zeus, and they hearkened to her voice. Heralds poured water over their hands, and youths filled the bowls brimful of drink, and served out to all, pouring first drops for libation into the cups. Then they cast the tongues upon the fire, and, rising up, poured libations upon them. But when they had poured libations and had drunk to their hearts' content, then Athene and god-like Telemachus were both eager to return to the hollow

ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα ἰέεσθαι

345 Νέεστωρ δ' αὖ κατέρυκε καταπτόμενος ἐπέεσσιν

“Ζεὺς τό γ' ἀλεξήσκει καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὥς ὑμεῖς παρ' ἐμείῳ θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τεν ἦ παρὰ πάμπαν ἀειμορος ἠδὲ πενιχοῦ
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ.

350 οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖται καὶ ῥήγεα καλά
οὔθην δὴ τοῦδ' ἀνδρὸς Ὀδυσσεύος φίλος υἱὸς
νῆος ἐπ' ἱκρίῳφιν καταλεξεται, ὅφρ' αἱ ἐξοί γε
ζῶω, ἐπειτα δὲ παῖδες ἐνὶ μεγάροισιν λιποῖται.

355 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἵκηται.”

τόν δ' αὖτε προσεειπε θεά, γλαυκῶπις Ἀθήνη
“εἰ δὴ ταῦτα γ' ἐφίησθα, γέροι φίλε· σοὶ δὲ εἰκεῖ
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺν κάλλιον οὕτως
ἀλλ' οὔτως μὲν νῆν σοὶ ἅμ' ἔλβεται, ὅφρα κεν εὔδῃ
σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εἵχομαι εἶναι·
οἱ δ' ἄλλοι φιλότῃ τεωτεροὶ ἄνδρες ἔπονται.
παντες ὁμηλικὴν μεγαθύμον Τηλεμάχοιο

365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ
νῆν· ἀτὰρ ἠῶθεν μετὰ Καϊκῶντας μεγαθύμους
εἶμ' ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε
οὔδ' ὀλίγον, σὺν δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψιον σὺν δῖφρῳ τε καὶ νιέν· δὸς δέ οἱ ἵππους.

370 οἱ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.”

ὥς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη

ship; but Nestor on his part sought to detain them, and he spoke to them, saying:

"This may Zeus forbid, and the other immortal gods, that you should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. In my house are both cloaks and fair blankets. Never surely shall the staunch son of this man Odysseus lie down upon the deck of a ship, while I yet live and children after me are left in my halls to entertain strangers, whosoever shall come to my house."

Then the goddess, flashing-eyed Athene, answered him: "Well indeed have you spoken in this, old friend, and it is fitting for Telemachus to hearken to you, since it is far better thus. But while he shall now follow with you, that he may sleep in your halls, I for my part will go to the black ship, that I may hearten my comrades and tell them everything. For alone among them I claim to be an older man; the others are younger who follow in friendship, all of them of like age with great-hearted Telemachus. There will I lie down by the hollow black ship this night, but in the morning I will go to the great-hearted Cauconians, where a debt is owing to me, by no means new or small. But send this man on his way with a chariot and with your son, since he has come to your house, and give him horses, the fleetest you have in running and the best in strength."

So spoke the goddess, flashing-eyed Athene, and she

φήγη εἰδομένην θάμβος δ' ἔλε πάϊτας ἰδοίτας·
θαύμαζεν δ' ὁ γεραιός ὅπως ἰδεῖ ὀφθαλμοῖσι
Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἐκ τ' ὀτομαζει

375 “ὦ φίλος, οὐ σέ ἔολπα κακὸν καὶ ἄταλκον ἔσσεσθαι
εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆες ἔπονται.

οὐ μὲν γάρ τις ὁδὸν ἄλλος Ὀλυμπία δῶματ' ἐχόντων
ἀλλὰ Διὸς θυγάτηρ, κυδίστη¹⁰ Τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.

380 ἀλλὰ ἄνασσ' ἱλῆθι, δίδωθι δέ μοι κλεος ἐσθλόν·
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·

στοὶ δ' αἶ' ἐγὼ ρέξω βοῦν ἤμιν εἰργαστοῖσι
ἀδμήτην, ἥν' οὐ ποῦ ὑπὸ ζυγῷ ἡγάγει αἰγὴ
τήν τοι ἐγὼ ρέξω χρυσοὶ κέρασιν περαχέρας·

385 ὥς ἔφατ' εὐχόμενος τοῦ δ' ἐκλεν Παλλὰς Ἀθήνη
τοῖσιν δ' ἡγεμονεῖ Γερήμιος ἵπποτα Νέστωρ,
νύασι καὶ γαμβροῖσιν· εἰς πρὸς δῶματα καλά
ἀλλ' ὅτε δῶμαθ' ἵκοιτο ἀγακλυτὰ τοιοῦτα ἄνακτος,
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·

390 τοῖς δ' ὁ γέρωι ἐλθοῦσιν ἀνὰ κρητῆρα κεραῖσσι
οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ

ᾧξεν ταμὶν καὶ ἀπὸ κρήδεμνον ἔλυσεν·
τοῦ δ' ὁ γέρωι κρητῆρα κεράσστατο, πολλὰ δ' Ἀθήνη
εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

395 αὐτὰρ ἐπεὶ σπεῦσάν τ' ἔπιόν θ', ὅσων ἤθελε θυμός,
οἳ μὲν κακκείοντες ἔβαν οἰκοῖδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήμιος ἵπποτα Νέστωρ.

⁹ ἰδόντας· Ἀχαιοὺς

¹⁰ κυδίστη Zenodotus: ἀγελεύη

departed in the likeness of a sea eagle; and amazement fell upon everyone at the sight, and the old man marveled, when his eyes beheld it. And he grasped the hand of Telemachus, and spoke, and addressed him:

"Friend, I do not think you will prove a base man or a craven if truly when you are so young the gods follow you to be your guides. For truly this is no other of those who have their dwellings on Olympus but the daughter of Zeus, Tritogeneia, the maid most glorious, she that honored also your noble father among the Argives. Be gracious, Queen, and grant to me fair renown, to me and to my sons and to my revered wife; and to you in return will I sacrifice a yearling heifer, broad of brow, unbroken, which no man has yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold."

So he spoke in prayer, and Pallas Athene heard him. Then the horseman, Nestor of Gerenia, led them, his sons and the husbands of his daughters, to his beautiful palace. And when they reached the glorious palace of the king, they sat down in rows on the chairs and high seats; and on their coming the old man mixed for them a bowl of sweet wine, which now in the eleventh year the housekeeper opened, when she had broken the seal upon it. Of this the old man bade mix a bowl, and earnestly he prayed, as he poured libations, to Athene, the daughter of Zeus who bears the aegis.

But when they had poured libations, and had drunk to their hearts' content, they went, each to his home, to take their rest. But the horseman, Nestor of Gerenia, bade

- Τηλέμαχον, φίλον υἱὸν Ὀδυσσεύος θεῖοιο,
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθαλίῃσιν ἐριδούπων.
 400 πὰρ δ' ἄρ' ἐνμμελίην Πεισίστρατον ὄρχαμοι ἀνδρῶν,
 ὅς οἱ ἔτ' ἠΐθεος παίδων ἦν ἐν μεγάροισιν·
 αὐτὸς δ' αὖτε καθεῦθε μυχῷ δόμου ὑψηλοῖο.
 τῷ δ' ἄλοχος δέσποινά λέχος πόρτυγε καὶ εὐνήν.
 ἦμος δ' ἠριγένεια φάει ῥοδοδακτυλὸς Ἥως,
 405 ὄρνυντ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ,
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ξεστοῖσι λίθουσι,
 οἳ οἱ ἔσαν προπάρουθε θυράων ὑψηλάων,
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
 Νηλεὺς ἕζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
 410 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμῆϊς Αἰδούσδε βεβήκει,
 Νέστωρ αὖ τοτ' ἐφῆξε Γερήνιος, οἴρος Ἀχαιῶν,
 σκῆπτρον ἔχων, περὶ δ' υἷες ἀολλεες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' ἠὲ Ἀρητὸς τε καὶ ἀντίθεος Θρασυμῆδης.
 415 τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοιτες,
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 "καρπαλίμως μοι, τέκνα φίλα, κρηθήνατ' ἐέλδωρ,
 ὄφρ' ἢ τοι πρόωιστα θεῶν ἰλάσσομ' Ἀθήνην.
 420 ἢ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν,
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὴν οἴους·
 425 εἷς δ' αὖ χρυσόχοον Λαέρκεα δεῦρο κeléσθω

Telemachus, the staunch son of divine Odysseus, to sleep there on a corded bedstead under the echoing portico, and by him Peisistratus, of the good ashen spear, a leader of men, who among his sons was still unwed in the palace. But he himself slept in the inmost chamber of the lofty house, and beside him the lady his wife brought him love and comfort.

As soon as early Dawn appeared, the rosy-fingered, up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was accustomed to sit Neleus, the peer of the gods in counsel; but before this he had been stricken by fate and had gone down to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warden of the Achaeans, holding a scepter in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Aretus and godlike Thrasymedes; to these then came as sixth the hero Peisistratus, and they brought godlike Telemachus and made him sit beside him; and the horseman, Nestor of Gerenia, was first to speak among them:

"Quickly, my dear children, fulfill my desire, that first of all the gods I may propitiate Athene, who came to me in manifest presence to the rich feast of the god. Come now, let someone go to the plain for a heifer, that she may come speedily, and that the cowherd may drive her; and let another go to the black ship of great-hearted Telemachus and bring all his comrades, and let him leave two men only; and let another again bid the goldsmith Laertes come

ἐλθεῖν, ὄφρα βοὺς χρυσὸν κέρασσι περιχεύῃ
οἱ δ' ἄλλοι μέρετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἰσω
δμωῆσιν κατὰ δῶματ' ἀγακλυτὰ δαῖτα πένεσθαι
ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἄγλαον οὐτέμει ὑδωρ

430 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐποιπυνοὶ ἦλθε μὲν ἱερὸν
βοῦς

ἐκ πεδίου, ἦλθον δὲ Ἥσῃς παρὰ τῆς ἐίστης
Τηλεμάχου ἔταροι μεγαλήτορος ἦλθε δὲ χαλκεὺς
ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τευχῆς,
ἄκμονά τε σφῦράν τ' ἐνποίητόν τε πυράγρην,

435 οἷσιν τε χρυσὸν εἰργάζετο ἦλθε δ' Ἀθήνη
ἱρῶν ἀντιώσα, γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὺς κέρασσι περίχει
αἰσκησας, ἵν' ἄγαλμα θεᾷ κεχαροῖτο ἰδοῦντα
βοῦν δ' ἀγέτην κερῶσι Στρατίος καὶ δῖος Ἑλέφρων

440 χερσὶ βαδὲ σφ' Ἀρητος ἐν αἰθθεμοεῖτι λείβητι
ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτερη δ' ἔχει οὐλὰς
ἐν καρτεῷ πέλεκυ δὲ μερεπτόλεμος Θρασυμήδης
ὄξυν ἔχων ἐν χειρὶ παριστάτο βούῃ ἐπικόφῳν.

Περσεὺς δ' ἀμρίον εἶχε γερῶν δ' ἱππηλάτα Νέστωρ
445 χερσὶ βά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη
εὐχετ' ἀπαρχόμενος, κεφαλῆς τριχῆς ἐν πυρὶ βάλλων.

αὐτὰρ ἐπεὶ ῥ' εὔξατο καὶ οὐλοχύτας προβάλοιτο,
αὐτίκα Νέστωρ υἱὸς ὑπέρθυμος Θρασυμήδης
ἦλυσεν ἀγχι στάς· πέλεκυς δ' ἀπέκοψε τέγοντας
450 ἀνχερίους, λῦσεν δὲ βοὺς μέγας, αἱ δ' ὀλόλυξαν
θυγατέρες τε νινὸί τε καὶ αἰδοίη παράκοιτις
Νέστωρ, Εὐρυδίκη, πρέσβα Κλυμένειο θυγατρῶν.

hither, that he may overlay the heifer's horns with gold. Remain here together, the rest of you, and bid the handmaids within to make ready a feast throughout our glorious halls, to bring seats, and logs to set on either side of the altar, and to bring clear water."

So he spoke, and they all set busily to work. The heifer came from the plain, and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, with which he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, driver of chariots, gave gold, and the smith prepared it, and overlaid with it the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and noble Echephron led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, steadfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, at once the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer, and the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Enrydice, the eldest of the daughters of Clymenus.

- οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν
 455 τῆς δ' ἐπεὶ ἐκ μέλαιν σῆμα ῥήϊη, λίπε δ' ὅστέα θηρὸς
 αἰὲς ἄρα μιν διέχεναι ὄφρα δ' ἐκ μηρῶν τάρμιοι
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες ἐπ' αὐτῶν δ' ὁμοθετηται
 καίε δ' ἐπὶ σχίσσῃς ὁ γέρον· ἐπὶ δ' αἶθοπα οἶοι
 460 λείβε· νέοι δὲ παρ' αὐτῶν ἔχοι πεμπόβροχα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλαγχνὰ πάσαντο,
 μίστυλλοί τ' ἄρα τᾶλλα καὶ ἀμφὶ ὀβελοῖσιν ἐπειραι,
 ὅππων δ' ἀκροπόρους ὀβελοὺς εἰ χερσὶν ἔχοιτες.
 τόφρα δὲ Τηλεμαχὸν λοῦσιν· καλὴ Πολυκαίστη,
 465 Νέστορος ὀπλοτάτη θυγατὴρ Νηληϊάδου
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δὲ μιν φῆρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ῥ' αἰταμίνθον βῆ δέμας ἀθαιάτουσιν ὁμοῖος·
 παρ' δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν
 470 οἱ δ' ἐπεὶ ὤπτησαν κρεῖ ὑπέρτερα καὶ ἐρύσαντο,
 δαίνυνθ' ἐζόμενοι ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶον οἶοχοεῖντες ἐνὶ χερσέσσι δεπασσιν.
 αὐτὰρ ἐπεὶ ποσειὸς καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήμεος ἱππότα Νέστορ·
 475 "παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλίον ἠδ' ἐπίθοντο.

¹ Apparently the original purpose of this rite, no longer understood in Homer's time, was to reconstitute the animal symbolically.

Then the men raised the heifer's head from the broadwayed earth and held it, and Peisistratus, leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straightway cut out the thigh pieces all in due order, and covered them with a double layer of fat, and laid the raw bits upon them.⁴ Then the old man burned them on billets of wood, and poured over them sparkling wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

Meanwhile the fair Polycaste, the youngest daughter of Nestor, son of Neleus, bathed Telemachus. And when she had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, forth he came from the bath in form like the immortals; and he went and sat down by Nestor, the shepherd of the people.

Now when they had roasted the outer flesh and had drawn it off the spits, they sat down and feasted, and worthy men waited on them, pouring wine into golden cups. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, was first to speak, saying:

"My sons, up, yoke for Telemachus horses with beautiful mane beneath the chariot, that he may get forward on his journey."

by burning representative bits of its several members together with the bones and fat. Walter Burkert, *Greek Religion* (Cambridge, Mass., and Oxford, 1985), p. 57. Cf. *Odyssey*, 14.427-28. D

- καρπαλίμως δ' ἔξενξαν ὑφ' ἄρμασιν ὠκέες ἵππους
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 480 ὄψα τε, οἷα ἔδουσι διωτρεφῆες βασιλῆες
 ἄνδ' ἀρά Τηλέμαχος περικαλλέα βῆτετο δίφρῳ
 παρ δ' ἄρα Νειστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡρία λαζέτο χερσὶ,
 μάλιστα δ' ἐλάαν, τῷ δ' οὐκ ἀέκοιτε πετεσθῆναι
 485 ἐς πεδῖον, λιπέτην δὲ Πυλὸν αἰπὺν πτολίεθρον
 οἱ δὲ πατημέριοι σείον ζυγὸν ἀμφὶς ἔχοιτες
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί,
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 490 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ' ξεινία θῆκει.
 ἦμος δ' ἡμεγέρεα φαιη ῥοδοδάκτυλος Ἥως,
 ἵππους τε ζεύγνυντ' ἀνὰ θ' ἄρματα ποικιλ' ἐβαιοσιν
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθοῦσθης ἐριδοῦπον¹¹
 μαιστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοιτε πετέσθηναι.
 495 ἴξον δ' ἐς πεδῖον πυρηφοροί, ἐνθα δ' ἐπεῖτα
 ἦγον ὁδόν· τοῖον γὰρ ὑπεκφέρου ὠκέες ἵπποι.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί.

¹¹ Line 493 is omitted in most MSS.

So he spoke, and they readily hearkened and obeyed; and quickly they yoked beneath the chariot the swift horses. And the housewife placed in the chariot bread and wine and dainties, such as kings, fostered by Zeus, are accustomed to eat. Then Telemachus mounted the beautiful chariot, and Peisistratus, son of Nestor, a leader of men, mounted beside him, and took the reins in his hands. He touched the horses with the whip to start them, and nothing loath the pair sped on to the plain, and left the steep citadel of Pylos. So all day long they shook the yoke which spanned their necks.

Now the sun set and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

As soon as early Dawn appeared, the rosy-fingered, they yoked the horses and mounted the inlaid chariot, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward. So they came to the wheat-bearing plain, and thereafter pressed on toward their journey's end, so well did their swift horses bear them on. And the sun set and all the ways grew dark.

Δ

Οἱ δ' ἴξον κοίλῃ Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλπον Μειελάου κυδαλίμοιο
τὸν δ' εὖροι δαινύετα γάμοι πολλοῖσιν ἔτησαν
νέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.

5 τὴν μὲν Ἀχιλλῆος ῥήξητορος νείε πεμπειν
ἐν Τροίῃ γάρ πρῶτοι ὑπέσχετο καὶ κατείνετο
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμοι ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵππουσι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσειν.

10 νείε δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην,
ὅς οἱ τηλύγετος γέρετο κρατερὸς Μεγαπείθης
ἐκ δούλης Ἑλένης δὲ θεοὶ γόνον οὐκέτ' ἐφαιρον.
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.

15 ὥς οἱ μὲν δαίνυντο καθ' ὑψιερέφες μέγα δῶμα
γείτορες ἠδὲ ἔται Μειελάου κυδαλίμοιο,
τερπόμενοι μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος,¹ ἐδίνεον κατὰ μέσσως.

20 τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,

¹ ἐξάρχοντος: ἐξάρχοντες

BOOK 4

And they came to the hollow land of Lacedaemon with its many ravines, and drove to the palace of glorious Menelaus. Him they found giving a marriage feast to his many kinsfolk for his flawless son and daughter within his house. His daughter he was sending to the son of Achilles, breaker of the ranks of men, for in the land of Troy he first had promised and pledged that he would give her, and now the gods were bringing their marriage to pass. Her then he was sending forth with horses and chariots to go her way to the glorious city of the Myrmidons, over whom her lord was king; but for his son he was bringing to his home from Sparta the daughter of Alector, to wed the stalwart Megapenthes, who was his son well-beloved, born of a slave woman; for to Helen the gods vouchsafed issue no more after she had at the first borne her lovely child, Hermione, who had the beauty of golden Aphrodite. So they were feasting in the great high-roofed hall, the neighbors and kinsfolk of glorious Menelaus, and making merry; and among them a divine minstrel was singing to the lyre, and two tumblers whirled up and down through the midst of them, leading the dance.

Then the two, the hero Telemachus and the glorious

- Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,
 στῆσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἑπειεὺς
 ὀτρηνὸς θεράπων Μειελαίου κυδαλίμοιο·
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῷ.
 25 ἀγχοῦ δ' ὑπτάμενος ἔπεα πτερόεντα προσηύδα·
 "ξείνω δὴ τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἕικτον.
 ἀλλ' εἴπ', ἥ σέφου καταλύσομαι ὄκεας ἵππους
 ἢ ἄλλον πέμπωμεν ἱκατέμεν, ὅς κε φιλήσῃ."
 30 τὸν δὲ μέγ' ὀχθήσας προσηύδα Ζεῖθός Μενέλαος·
 "οὐ μὲν νῆπιος ἦσθα, Βοηθουίδῃ Ἑπειεὺν,
 τὸ πρὶν ἅτὰρ μὲν νῦν γε πάις ὥς νῆπια βάζεις,
 ἦ μὲν δὴ νῶϊ ξεινήνια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἵκομεθ, αἱ κε ποθὶ Ζεὺς
 35 ἐξοπίσω περ παύσῃ οἰζύος, ἀλλὰ λυ' ἵππους
 εἴσωσι, ἐς δ' αὐτοὺς προτέρω ἄγε θοιηθήμεν."
 ὥς φάθ', ὁ δὲ μεγαροῖο διέειπεντο, κέκλετο δ' ἄλλους
 ὀτρηνούς θεράποντας ἅμα σπεύσθαι ἐοῖ αὐτῷ
 οἳ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρωσάτας,
 40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππεύουσι καπησί,
 πὰρ δ' ἐβαλον ζεῖας, αἶα δὲ κρὶ λευκὸν ἐμίξαι,
 ἅρματα δ' ἐκλιναι πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον, οἳ δὲ ἰδόντες
 θαυμάζον κατὰ δῶμα διοτρεφέος βασιλῆος·
 45 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης
 δῶμα καθ' ὑπερεφὲς Μειελαίου κυδαλίμοιο,
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἔς ῥ' ἀταμίθους βάιντες ἐνξέεστας λούσαντο.

son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the eager squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

"Here are two strangers, Menelaus, fostered of Zeus, two men that are like the seed of great Zeus. But tell me, shall we unyoke for them their swift horses, or send them on their way to some other host, who will give them entertainment?"

Then, stirred to exceeding displeasure, fair-haired Menelaus spoke to him: "Before this it was not your custom to be a fool, Eteoneus, son of Boethous, but now like a child you talk folly. Surely we two many times ate the hospitable cheer of other men on our way here, hoping that Zeus would some day grant us respite from pain. No, unyoke the strangers' horses, and bring the men in, that they may feast."

So he spoke, and the other hastened through the hall, and called to the other eager squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed with it white barley. Then they tilted the chariot against the shining entrance walls, and led the men into the divine palace. But at the sight they marveled as they passed through the palace of the king, fostered by Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed. And when the

- τοὺς δ' ἐπεὶ οἷη ὁμοαὶ λοῦσθαι καὶ χρύσαι ἐλατοῖ
 50 ἀμφὶ δ' ἄρα χλαῖνας οὔλας βάλλον ἦδε χιτῶνας
 ἐς ῥά θρόνους ἔζοντο παρ' Ἀτρεΐδῃ Μειέλαοι
 χέρνιβα δ' ἀμφίπολος προχωρῶ ἐπεχευε φερονουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 ρύψασθαι παρὰ δὲ ξεστῇν ἐταινυσε τρώπεζαι
 55 σίτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθεῖστα, χαριζομένη παρεόιτων.
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκει αἰείρας
 παντοίων, παρὰ δέ σφι τίθει χρυτεῖα κῦπελλα
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μειέλαος·
 60 "οἴσιτον θ' ἄπτεσθον καὶ χαίρετον· οὐτάρ ἐπειτα
 δειπνὸν πασσταμένῳ εἰρηγομεθ', οἳ τινες ἐσσι
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπολωλε τοκήων,
 ἀλλ' ἀνδρῶν γένος εἰστέ διοτρεφεων βασιλῆων
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιοῦσιδε τέκονε."
 65 ὣς φάτο, καὶ σφιν ῥῶτα βοῶς παρὰ πύονα θῆκεν
 ὅππ' ἐν χερσὶν ἐλῶν, τὰ ῥά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὄρευσθ' ετοῖμα προκειμενα χεῖρας ἔαλλον,
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγνός ἐξ ἔρον ἐντο,
 δὴ τότε Τηλέμαχος προσεφώντε Νέστορος υἱόν,
 70 ἀγχι στήθεσσι κεφαλῇν, ἵνα μὴ πενθοῖαθ' οἱ ἄλλοι·
 "φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμεντα
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρον ἥδ' ἐλέφαντος,

² Lines 57 and 58 are omitted in many MSS.

³ Lines 62-64, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.

maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a hand-maid brought water for the hands in a beautiful pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the revered housekeeper brought and set before them bread, and with it dainties in abundance, giving freely of what she had. And a carver lifted up and set before them platters of all sorts of meats, and set by them golden goblets. Then fair-haired Menelaus greeted the two and said:

"Take the food, and be glad, and then when you have partaken of supper, we will ask you who among men you are; for in you two the line of your sires is not lost, but you are of the race of men that are sceptered kings, fostered by Zeus; for no commoner could beget such sons as you."

So saying he took in his hands roast meat and set it before them, the same fat ox chine which they had set before himself as a mark of honor. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire for food and drink, then Telemachus spoke to the son of Nestor, holding his head close to him, that the others might not hear:

"Son of Nestor, dear to this heart of mine, you see the flashing of bronze throughout these echoing halls, and the flashing of gold, of electrum,¹ of silver, and of ivory? Of

¹ Probably here the metal is meant, an alloy of gold and silver. In 15.460 and 18.296 the word, in the plural, means "amber beads." M.

- Ζηγρός που τοιγύδε γ' Ὀλυμπίον ἐίδοθ' αὐλή
75 ὅσ' αὖ τὰ δ' ἄσπετα πολλά σέβας μ' ἔχει εἰστορόωντα."
τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μειέλαος
καὶ σφ' εὖ φωνήσας ἔπεα πτεροειτά προσηνέα
"τέκνα φίλ', ἦ τοι Ζητὶ βροτῶν οὐκ αἶ τις ἐρίζον
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἑασιν·
80 ἀνδρῶν δ' ἦ κέν τις μοι ἐρίσσι τεταί. ἦε καὶ οὐκ
κτῆμασιν, ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
ἡγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,
Κύπρῳ Φωαίῃ τε καὶ Αἰγυπτίους ἐπαληθεῖς
Λιθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοῦς
85 καὶ Λιβύην, ἵνα τ' ἄρ' εὖ σφ' ἀφάρ κεραοὶ τελέθονσι,
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν,
εἴθ' αὖ μὲν οὔτε αἰεὶ ἐπιδενῆς οὔτε τι ποιμήν
τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηγετανὸν γάλα θῆσθαι.
90 ἦος ἐγὼ περὶ κεῖνα πολὺν βίοτον συνεαχέριον
ἡλώμην, τῆος μοι ἀδελφεοὶ ἄλλος ἐπεφειν
λατρήν, ἀνίστασι, δολφ' οὐλομένης ἀλόχοιο
ὥς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,
καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν
95 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλετα οἶκον
εἰδὲ μάλα γαιετάοντα, κεχαρδύτα πολλὰ καὶ ἐσθλά,
ὣν ὄφελον τριτάτῃ περ ἔχων ἐν δώμασι μοῖραν
γαίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ ἐκάς Ἄργεος ἱπποβότοιο.

such sort must be the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

Now as he spoke fair-haired Menelaus heard him, and he spoke and addressed them with winged words:

"Dear children, with Zeus, you may be sure, no mortal man could vie, for everlasting are his halls and his possessions; but of men another might vie with me in wealth or perhaps might not. For true it is that after many woes and wide wanderings I brought my wealth home in my ships and came in the eighth year. Over Cyprus and Phoenicia I wandered, and Egypt, and I came to the Ethiopians and the Sidonians and the Erembi, and to Libya, where the lambs are horned from their birth.² For there the ewes bear their young thrice within the full course of the year; there neither master nor shepherd has any lack of cheese or of meat or of sweet milk, but the flocks ever yield milk to the milking the year through. While I wandered in those lands gathering much livelihood, meanwhile another slew my brother by stealth and off his guard, by the guile of his accursed wife. Thus, you may understand, I have no joy in being lord of this wealth; and you may well have heard of this from your fathers, whosoever they may be, for greatly indeed did I suffer, and saw the ruin of a stately house, stored with much excellent treasure.³ Would that I dwelt in my halls with but a third part of this wealth, and that those men were safe who then perished in the broad land

² So Aristotle understood the passage (*History of Animals* 5.25); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (4.29). Eustathius agrees with Herodotus. M.

³ Paris stole not only Helen, but much property as well, *Iliad* 3.72, 92, 255, 282, 285; 7.350, 361-64. D.

- 100 ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχέων
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέρουσι
ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχινυμένος περ,
105 ὥς ἐνός, ὅς τέ μοι ὕπνῳ ἀπεχθαίρει καὶ ἐδωδήι
μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν,
οἷσ' Ὀδυσσεὺς ἐμόγησε καὶ ἡρατο· τῷ δ' ἄρ' ἐμελλει
αὐτῷ κῆδε ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰεὶ ὀλαιτο
κείνῳ, ὅπως δὴ δηρὸν ἀποιοχεται· οὐδὲ τι ἰδμεῖ
110 ζῶει ὃ γ' ἧ τέθνηκεν, ὀδύρονταί νύ που αὐτὸν
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχος θ', ὃν ἔλειπε τοῖσι γεναῶσι ἐν οἴκῳ
ὥς φάτο, τῷ δ' ἄρα πατὴρ νῦν ἱμερὸν ὤριτε γόοιο
δάκρυ δ' ἀπὸ βλεφάρων χαμαδὶς βάλε πατρὸς ἀκουσας,
115 χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖσι ἀνασχών
ἀμφοτέρησιν χερσὶ, νόησε δέ μιν Μενέλαος,
μερμηριζέει δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἧέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι
ἧ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.
120 ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἐκ δ' Ἑλένη θαλάμοιο θινῶδεος ὑψορόφοιο
ἦλθεν Ἀρτέμιδι χρυσηλακάτῳ ἑκκῆα,
τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίῃν εὔτυκτον ἔθηκεν
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
125 φυλὴ δ' ἀργύρεον τέλειον φέρε, τὸν οἱ ἔθηκεν
Ἀλκαῖδρι, Πολύβοιο δάμαρ, ὅς ἐστι ἐν Θήβῃς
Λίγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται

of Troy far from horse-pasturing Argos. And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But for himself, as it seems, his portion was to be only woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know at all whether he is alive or dead. Mourned must he be by the old man Laertes, and by steadfast Penelope, and by Telemachus, whom he left a newborn child in his house.”

So he spoke, and in Telemachus he roused the desire to weep for his father. Tears from his eyelids he let fall upon the ground, when he heard his father's name, and with both hands held up his purple cloak before his eyes. And Menelaus noted him, and debated in mind and heart whether he should leave him to speak of his father himself, or whether he should first question him and test him in each thing.

While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden distaff; and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes of Egypt, where greatest store of wealth is laid up in men's houses. He gave to Menelaus

- ὥς Μενελάω δῶκε δὴ ἀργυρέας ἀταμίεους
 δαιούς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαιτα
 130 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πορὲ καλλιμα δῶρα
 χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑποκυκλοὶ ὀπασσέει
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.
 τότε ῥά οἱ ἀμφίπολος Φυλῶ παρεθήκε φέροντα
 ῥήματος ἀσκητοῖο βεβυσμέρον· αὐτὰρ ἐπ' αὐτῷ
 135 ἡλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
 ἔξετο δ' ἐν κλισίῳ, ὑπὸ δὲ Ἡρήνης ποταῖα ἦει
 αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
 “ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε
 ἀνδρῶν εὐχετοῦται ἰκατεμεν ἡμετεροὶ δῶ,
 140 φειύτομαι ἢ ἐτυμον ἐρέω, κελεται δὲ με θυμός·
 οὐ γάρ πώ τινά φημι εἰκότα ὧδε ἰδέσθαι
 οὔτ' ἀνδρ' οὔτε γυναικά, στεῖρας μ' ἔχει εὐτοροῦσθαι,
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 145 κείνος αἰγὴρ, ὅτ' ἐμείο κυρτωπιδὸς εἰσεκ' Ἀχαιοὶ
 ἦλθεθ' ὑπὸ Τροίῃ πολεμοῖν θρασὺν ὄρμαιοντες.”
 τὴν δ' ἀπαμειβομένος προσεφθῆ ξανθὸς Μενέλαος·
 “οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἴσκεις·
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται,
 καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν¹ ὑπ' ὀφρύσι δάκρυον εἵβε,
 χλαῖναν πορφυρέην αἶψ' ὀφθαλμοῖν ἀναισχῶν.”

two silver baths and two tripods and ten talents of gold. And besides these, his wife gave to Helen also beautiful gifts—a golden distaff and a basket with wheels did she give, a basket of silver and its rims were gilded with gold. This then the handmaid Phylo brought and placed beside her, filled with finely spun yarn, and across it was laid the distaff laden with violet-dark wool. So Helen sat down upon the chair, and below was a footstool for the feet; and at once she questioned her husband on each matter, and said:

“Do we know, Menelaus, fostered by Zeus, who these men declare themselves to be who have come to our house? Shall I disguise my thought, or speak the truth? My heart bids me speak. For never yet, I declare, saw I one so like another, whether man or woman—amazement holds me, as I look—as this man is like the son of great-hearted Odysseus, Telemachus, whom that warrior left a newborn child in his house when for the sake of shameless me you Achaeans came up under the walls of Troy, pondering in your hearts fierce war.”

Then fair-haired Menelaus answered her: “Even so do I myself now note it, wife, as you perceive the likeness. Such were his feet, such his hands, and the glances of his eyes, and his head and hair above. On my word, just now, as I made mention of Odysseus and was telling of all the woe and toil he endured for my sake, this youth let fall a bitter tear from beneath his brows, holding up his purple cloak before his eyes.”

⁴ *πικρὸν: πυκνὸν*

- 155 τὸν δ' αὖ Νειστορίδης Πειτίστρατος ἀντίοι γυνῶν
 "Ἀτρεΐδῃ Μειέλαε διοτρεφές, ὄρχαμε λαῶν,
 κείνου μὲν τοι ὄδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 160 αἶντα σέθεν, τοῦ γοῖ θεοῦ ὥς τερπόμεθ' αὐδῇ
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νειστορ
 τῷ ἅμα πομπὸν ἐπεσθαι· ἐέλδeto γὰρ σε ἰδεσθαι,
 ὄφρα οἱ ἥ τι ἔπος ὑποθήσῃαι ἢ τι ἔργον,
 πολλὰ γὰρ ἄλγέ' ἔχει πατρὸς πάις οἰχομένοιο
 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσιγῆτῆρες ἔονται
 ὥς γῆν Τηλεμάχῳ ὁ μὲν οὔχεται, οὐδέ οἱ ἄλλοι
 εἴσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
 τὸν δ' ἀπαμειβόμενος προσέφη ξαιθὸς Μειέλαος·
 "ὦ πόποι, ἦ μάλα δὴ φίλον αἰέρος υἱὸς ἐρῶι δῶ
 170 ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησται ἀέθλους
 καὶ μιν ἐφῆν' ἐλθόντα φιλητεμεν ἔξοχον ἄλλοι
 Ἀργείων, εἰ νῶν ὑπὲρ ἅλα νόστον ἔδωκε
 ἡριπύθοισι γενέσθαι Ὀλύμπιος εὐρύστω Ζεὺς,
 καὶ κέ οἱ Ἀργεῖ γάστρα πόλιν καὶ δῶματ' ἐτενέα,
 175 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
 αἱ περιγαιεταίουσιν, ἀνάσσεινται δ' ἐμοὶ αὐτῷ,
 καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμεῖς
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
 180 πρὶν γ' ὅτε δὴ θανάτῳ μέλαρ γέφωσ ἀμφεκάλυψεν,
 ἀλλὰ τὰ μὲν πῶν μέλλει ἀγασσείσθαι θεὸς αὐτός,
 ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."

Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered by Zeus, leader of hosts, indeed this youth is his son, as you say. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of you, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see you, that you might put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are no others to be his helpers, just as it is now with Telemachus: his father is gone, and there are no others among the people who might ward off his ruin."

Then fair-haired Menelaus answered him and said: "Will wonders never cease! Truly has there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we often have met together, nor would anything have parted us, loving and joying in one another, until the black cloud of death enfolded us. But of this, I suppose, the god himself must have been jealous who to that unfortunate man alone vouchsafed no return."

- ὥς φάτο, τοῖσι δὲ πᾶσι ὑψ' ἱμεροὶ ὥρσσε γόοιο
 κλαῖε μὲν Ἀργεΐη Ἑλένη, Διὸς ἔκγεγαυῖα.
 185 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενελαός,
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχει ὅστις
 μνήσατο γὰρ κατὰ θυμὸν ἀνύμοτος Ἀντιλοχοῦ,
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·
 τοῦ ὅ γ' ἐπιμνηστῆς ἐπεὶ περὶοί τ' ἀγόρευεν
 190 Ἀτρεΐδῃ, περὶ μὲν σὲ βροτῶν πεπνυμένον εἴησι
 Νέστορ φάσχ' ὁ γέρον, ὅτ' ἐπιμνησταιμεθα σείο
 οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,
 καὶ νῦν, εἰ τι πονέεσσι, πειθοῖο μοι, σὺ γάρ ἐγώ γε
 τέρπομι' ὀδυρόμενος μεταδορπίος, ἀλλὰ καὶ ἤως
 195 ἔσσεται ἡριγένεια· νεμεσσῶμαί γε μὲν οὐδέν
 κλαίειν ὅς κε θάηησι βροτῶν καὶ ποτμοὶ ἐπισπῃ,
 τοῦτό νυ καὶ γέρας οἷον οἷζυροῖσι βροτοῖσιν,
 κείρασθαί τε κόμην βαλεῖν τ' ἀπὸ δακρυῶν παρειῶν,
 καὶ γὰρ ἐμὸς τέθνηκε ἀδελφεός, σὺν τι κάκιστος
 200 Ἀργεῖων· μέλλεις δὲ σὺν ἰδμεται, σὺ γάρ ἐγώ γε
 ἡρτήη· οὐδὲ ἶδον, περὶ δ' ἄλλων φασὶ γενεσθαι
 Ἀντιλοχόν, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν·
 τὸν δ' ἀπαρειβομένοσ προσέφη Σαρθέος Μενελαός·
 ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ
 205 εἴποι καὶ ῥέξιε, καὶ ὅς προγενέστερος εἴη·
 τοῖον γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάσεις,
 ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κροτίων
 ὄλβοι ἐπικλώσῃ γαμέοντι τε γεινομένῳ τε,
 ὥς νῦν Νέστορι δῶκε διαμπερὲς ἥματα πάντα
 210 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, the son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of flawless Antilochus, whom the glorious son of the bright Dawn⁴ had slain. Thinking of him he spoke winged words:

"Son of Atreus, old Nestor used always to say that you were understanding above all men, whenever we made mention of you in his halls and questioned one another. So now, if it is at all possible, grant my request, for I take no joy in weeping after supper—and moreover early dawn will soon be here. I count it indeed no blame to weep for any mortal who has died and met his fate. This is, to be sure, the only due we pay to miserable mortals, to cut our hair and to let a tear fall from our cheeks. For a brother of mine, too, is dead, not at all the meanest of the Argives, and you may well have known him. As for me, I never met him nor saw him; but men say that Antilochus was above all others preeminent in speed of foot and as a warrior."

Then fair-haired Menelaus answered him and said: "My friend, truly you have said everything that an understanding man could say or do, even one that was older than you; for from such a father are you sprung, as your wise speech shows. Easily known is that man for whom the son of Cronus spins the thread of good fortune in his marriage and in begetting children, just as now he has granted to Nestor throughout all his days continually that he should himself reach a sleek old age in his halls, and that his sons in their

⁴ Memnon, leader of the Ethiopians. M.

νείας αὖ πινυτούς τε καὶ ἔγχεσσι εἶναι ἀρύττους
 ἡμεῖς δὲ κλαυθρὸν μὲν ἑάστομεν, ὃς πρὶ ἐτύχθῃ
 δόρπον δ' ἐξαυτὶς μνηστῶμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χευάντων, μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

215 Τηλεμάχῳ καὶ ἐμοὶ διαειπερεὶ ἀλλήλοισι
 ὥς ἔφατ'· Ἀισφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας εχειρεῖ
 ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' οἰείαθ' ἑτοῖμα πρόκειμενα χεῖρας ἴαλλοι
 ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·

220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον· ἐνθεῖ ἐπιτοί
 νηπειθέες τ' ἀχολοὶ τε, κακῶι ἐπιληήτοισι παῖσι
 ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείῃ,
 οὐ κεν ἐφημεριος γέ βαλοι κατὰ δακρὺν παρειῶν,
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

225 οὐδ' εἰ οἱ προπαροῦθαι ἀδελφεοὶ ἢ φίλοι γιῶν
 χαλκῶ δηϊώφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο,
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μνητιόεντα,
 ἐσθλὰ, τὰ οἱ Πολυδάμια πορεῖ· Θῶος παροκοίτις
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα

230 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρὰ·
 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης,
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαυτὶς μύθοισιν ἀμειβομένη προτέειπεν·

235 Ἄτρεΐδῃ Μενέλαε διοτρεφὲς ἠδὲ καὶ οἶδε
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθόν τε κακόν τε δίδοι· δύνταται γὰρ ἀπαντα·
 ἥ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι

turn should be wise and most valiant with the spear. But we will cease the weeping which just now took place, and let us once more think of our supper, and let them pour water over our hands. Words there will be in the morning also for Telemachus and me to exchange with one another to the full."

So he spoke, and Asphalion poured water over their hands, the eager squire of glorious Menelaus. And they put forth their hands to the good cheer lying ready before them.

Then Helen, daughter of Zeus, took other counsel. At once she cast into the wine of which they were drinking a drug to quiet all pain and strife, and bring forgetfulness of every ill. Whoever should drink this down, when it is mingled in the bowl, would not in the course of that day let a tear fall down over his cheeks, no, not though his mother and father should lie there dead, or though before his face men should slay with the sword his brother or dear son and his own eyes behold it. Such cunning drugs had the daughter of Zeus, drugs of healing, which Polydamna, the wife of Thon, had given her, a woman of Egypt, for there the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above humankind; for they are of the race of Paeëon. Now when she had cast in the drug, and had bidden pour forth the wine, again she made answer, and said:

"Menelaus, son of Atreus, fostered by Zeus, and you that are here, sons of noble men—though now to one and now to another Zeus gives good and ill, for he can do all things—sit now in the halls and feast, and take joy in telling

- καὶ μύθοις τέρπεσθε· ἔοικότα γὰρ καταλέξω.
 240 πάντα μὲν οὐκ ἂν ἐγὼ μνηστήτομαι οὐδ' ὀνομήνω.
 οὔτις τοι Ὀδυσσιγῆος ταλασιφρονὸς εἴπειν ἄεθλοι
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δήμῳ ἔνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοὶ
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας.
 245 σπεῖρα κάκ' ἀμφ' ὅμοισι βάλοι, οἰκῆν ἐοικώς,
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρύαγυιαν·
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε,
 δέκτῃ, ὃς οὐδὲν τοῖος ἦν ἐπὶ ἱηυσὶν Ἀχαιῶν.
 τῷ ἵκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν
 250 πάντες· ἐγὼ δέ μιν οἷῃ ἀνέγνων τοῖον ἐόντα,
 καὶ μιν ἀιηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρῖον ἐλαΐφ,
 ἀμφὶ δὲ εἵματα εἵστα καὶ ὅμοστα καρτεροὶ ὄρκοι
 μὴ μὲν πρὶν Ὀδυσσῆα μετὰ Τρώεσσιν ἀναβῆναι,
 255 πρὶν γε τοὶ ἐς γῆρας τε θοὰς κλισίας τ' ἀφικεσθαι,
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρονεῖν ἤγαγε πολλήν.
 εἶθ' ἄλλαι Τρωαὶ λιγ' ἐκοκνον· αὐτὰρ ἐμὸν κῆρ
 260 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο γέεσθαι
 ἄψ' οἰκόνδ', ἅτην δὲ μετέστανον, ἦν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἵης,
 παῖδά τ' ἐμὴν τοσφισταμένην θάλαμόν τε πόσιν τε
 οὗ τεν δυνόμενον, οὗτ' ἄρ' φρένας οὔτε τι εἶδος."
 265 τὴν δ' ἀπαρειβόμενος προσέφη χαριτὸς Μενέλαος
 "καὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.

BOOK 4

tales, for I will tell something appropriate. All the labors of steadfast Odysseus I cannot tell or recount; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was not at all such at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were deceived.⁵ I alone recognized him in this disguise, and questioned him, but he in his cunning sought to avoid me. But when I was bathing him and anointing him with oil, and had put clothes upon him, and sworn a mighty oath not to make him known among the Trojans as Odysseus before he reached the swift ships and the huts, then at last he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me there from my dear native land, forsaking my child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in looks."

Then fair-haired Menelaus answered her and said: "Truly, all this, wife, have you told properly. Before this

⁵ A reasonable guess by the ancient commentators at the meaning of the otherwise unattested verb ἀβυκέω. D.

- ἤδη μὲν πολέων ἐδάην βουλὴν τε νόον τε
 ἀνδρῶν ἡρώων, πολλῇ δ' ἐπελήλυθα γαῖαν
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼ ἰδοὶ ὀφθαλμοῖσιν
 270 οἷον Ὀδυσσεύς ταλασιφρόντος εἴσκε φίλοι κῆρ
 οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνοι καὶ κῆρα φερόντες
 ἦλθες ἔπειτα σὺν κεῖσε· κελυπτεται δέ σ' ἐμελλε
 275 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρεῖσθαι
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λοχὸν ἀμειψάσασθαι,
 ἐκ δ' ὀνομακληδὴν Δαίτωι ὀνομαζέας ἀριστοὺς,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 280 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεύς
 ἡμεῖοι ἐν μέσσοισιν ἀκουσάμεν ὥς ἐβοήσας
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακοῦσαι
 ἀλλ' Ὀδυσσεύς κατέρυκε καὶ εἰσχεθεὶ ἱεμεῖω περ,
 285 ἐνθ' ἄλλοι μὲν πάντες ἀκῆν ἔσαν νῆες Ἀχαιοῖ.
 Ἀντίκλος δὲ σέ γ' οἷος ἀμειψασθαι ἐπέεσσιν
 ἠθέλεν, ἀλλ' Ὀδυσσεύς ἐπὶ μαισθακά χερσὶ πίεζεν
 κωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς·
 τόφρα δ' ἔχ' ὄφρα σε γούσθην ἀπὴγάγε Παλλὰς Ἀθήνη·
 290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αἶ
 Ἀτρεΐδῃ Μενέλαε διωτρεφές, ὄρχαμε λαῶν,
 ἄλγιοι· οὐ γάρ οἱ τι τὰδ' ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν,
 ἀλλ' αἴετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη

BOOK 4

have I come to know the counsel and the mind of many heroes, and have traveled over the wide earth, but never yet have my eyes beheld such a one as was steadfast Odysseus in heart. What a thing was this, too, which that mighty man performed and endured in the carved horse, wherein all we chiefs of the Argives were sitting, bearing to the Trojans slaughter and death! You came there then, and it must be that you were bidden by some god who wished to grant glory to the Trojans; and godlike Deiphobus followed you on your way. Three times did you circle the hollow ambush, trying it with your touch, and you named aloud the chieftains of the Danaans by their names, likening your voice to the voices of the wives of all the Argives. Now I and the son of Tydeus and noble Odysseus sat there in the midst and heard how you called, and we two were eager to rise up and come out, or else to answer at once from inside, but Odysseus held us back and stopped us, in spite of our eagerness. Then all the other sons of the Achaeans kept quiet, but Anticlus alone wished to speak and answer you; but Odysseus firmly closed his mouth with strong hands, and saved all the Achaeans, and held him thus until Pallas Athene led you away."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered by Zeus, leader of hosts, all the more grievous is it; for in no way did this ward off from him woe-ful destruction—no, not though the heart within him had been of iron. But come, send us to bed, that lulled now by

- 295 ὕπνω ὕπο γλυκερῷ ταρπόμεθα κοιμηθεῖτες.
 ὥς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέει· στορέεται τ' ἐδύπερθε ταπητας
 χλαῖνας τ' ἐνθέμεναι οὐλὰς καθύπερθε ἵσταισθαι
 300 αἱ δ' ὕταν ἐκ μεγαροῖο δαῖος μετὰ χερσὶν ἔχονται.
 δέμνια δὲ στορέσταν· ἐκ δὲ ζεινὸν ἀγε κῆρυξ
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμησάμενοι.
 Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς
 Ἄτρεΐδης δὲ καθεῖδε μυχῷ δόμον ὑψηλοῖο.
 305 πᾶρ δ' Ἑλένη ταινύπεπλος ἐλέξατο, δῖα γυναικῶν.
 ἦμος δ' ἠριγένεια φαιη ροδοδακτυλὸς Ἥως,
 ὄρνυτ' ἄρ' ἐξ εὐνῆφι βοῇ ἀγαθὸς Μεγέλαος
 εἶματα ἱστάμενος, περὶ δὲ ζυγὸς ὀξὺ θετ' ὦμον,
 ποισσὶ δ' ὑπὸ λιπαροῖσι ἐδῆστατο καλὰ πεδιλα.
 310 βῆ δ' ἱμεν ἐκ θαλαμοῖο θεῷ ἐναλκικίῳ ἀντήν.
 Τηλεμάχῳ δὲ παρίζει, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζει·
 "τίπτε δέ σε χρεῖῳ δειρ' ἦγαγε, Τηλεμαχ' ἥρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρεα ἰώτα θαλάσσης;
 δήμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες."
 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 Ἄτρεΐδῃ Μεγέλαε διοτρεφες, ὄρχαμε λαῶν,
 ἦλνθον, εἴ τινα μοι κληιδόνα πατρὸς ἐνίσπεις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πύονα ἔργα,
 δισμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ
 320 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς,
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιοι ὕβριν ἔχοντες.
 τοῦντεκα γὰρ τὰ σὰ γούναθ' ἱκάγομαι, αἶ κ' ἐθέλησθα

BOOK 4

sweet sleep we may rest and take our joy."

Thus he spoke, and Argive Helen bade her handmaids place bedsteads beneath the portico, and to lay on them beautiful purple blankets, and to spread above them coverlets, and on these to put fleecy cloaks for clothing. The maids went forth from the hall with torches in their hands and strewed the couches, and a herald led forth the guests. So they slept there in the porch of the palace, the hero Telemachus and the glorious son of Nestor; but the son of Atreus slept in the inmost chamber of the lofty house, and beside him lay long-robed Helen, peerless among women.

As soon as early Dawn appeared, the rosy-fingered, up from his bed rose Menelaus, good at the war cry, and put on his clothing. About his shoulders he slung his sharp sword, and beneath his shining feet bound his beautiful sandals, and went forth from his chamber like a god to look upon. Then he sat down beside Telemachus, and spoke, and addressed him:

"What need has brought you here, hero Telemachus, to splendid Lacedaemon over the broad back of the sea? Is it a public matter, or your own? Tell me the truth of this."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered by Zeus, leader of hosts, I came in hope that you might tell me some tidings of my father. My home is being devoured and my rich lands are ruined; my house is filled with men that are foes, who continue to slay my thronging sheep and my spiral-horned cattle of shambling gait—the suitors, these, of my mother, overweening in their insolence. Therefore have I now come to your knees,

- κείνου λυγρὸν ὄλεθρον ἐνυσπεῖν· εἰ πον ὅπως
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλον μῦθον ἀκουσας
 325 πλαζομένον· πέρι γάρ μιν οἰζυρὸν τέκε μήτηρ
 μηδέ τί μ' αἰδόμενος μειλίστατο μηδ' ἐλεαίρει
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἡγήσας ὀπωπῆς
 λίσσιτομαι· εἰ ποτέ τοι τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεύς,
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 330 δῆμῳ ἐνὶ Τρώει, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν γὰρ μοι μῆσαι, καὶ μοι νημερτές εἰσπες·
 τοὶ δὲ μέγ' ὀχθήσας προσέφη ξαθὺς Μεινελαῖος
 "ὦ πόποι, ἦ μάλα δὴ κρατεροφρονος αἰδρὸς εἰ ἐνὶ
 ἤθελοι εὐνηθῆναι ἀναλκίδες αὐτοὶ εἰσες
 335 ὥς δ' ὅπῳ ἐν θυλοχῷ ἐλαφος κρατεροῦ λεοῖτος
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὺν εἰσήλυθεν εὐνήν,
 ἀμφοτέρωσι δὲ τοῖσιν ἀεικέα πότμον ἐθήκει·
 340 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
 αἶ γάρ, Ζεὺ τε πατέρ' καὶ Ἀθηναίην καὶ Ἀπολλόν,
 τοῖος ἐὼν, οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἐριδος Φιλομηλείδῃ ἐπάλαυτεν ἀναστῆς,
 καὶ δ' ἔβαλε κρατερῶς, κεχαροῖτο δὲ πάντες Ἀχαιοί,
 345 τοῖος ἐὼν μνηστήρησι ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροι τε γενοῖατο πικρόγαμοί τε,
 ταῦτα δ' ἃ μ' εἰρωτᾶς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἀλλὰ παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,
 ἀλλὰ τὰ μὲν μοι ἔειπε γέροντ' ἄλιος νημερτής,
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

BOOK 4

if perchance you will be willing to tell me of his woeful death, whether you saw it, it may be, with your own eyes, or heard the report of some other wanderer; for beyond all men did his mother bear him to sorrow. And do not out of consideration or pity for me speak soothing words, but tell me truly what evidence you came upon. I beseech you, if ever my father, noble Odysseus, promised you any word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray you, and tell me the very truth."

Then, deeply indignant, fair-haired Menelaus spoke to him: "Out upon them! For truly they who are themselves of little prowess undertook to lie in the bed of a man of valiant heart. Just as when in the thicket lair of a powerful lion a doe has laid to sleep her newborn suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon her two fawns lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, father Zeus and Athene and Apollo, that in such strength as when once in well-ordered Lesbos he rose up and wrestled a match with Philomeleïdes and threw him violently, and all the Achaeans rejoiced, in just such strength Odysseus might come among the suitors; then should they all meet with a swift death and a bitter marriage. But in this matter of which you ask and beseech me, be sure I shall not swerve aside to speak of other things, nor will I deceive you; on the contrary, of all that the unerring old man of the sea told me not one thing will I hide from you or conceal.

- "Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
 ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.
 οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων."
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
 355 Αἰγύπτου προπάροιθε. Φάροι δέ ἐ κικλήσκοντι.
 τόσσοι ἀνενθ' ὅσσοι τε πανημερίῃ γλαφυρῇ ἰηὺς
 ἦνυσεν, ἧ λιγύς οὗρος ἐπιπνείησιν ὀπισθεν.
 ἐν δὲ λιμὴν ἐνὸρμος, ὅθεν τ' ἀπὸ νῆας εἴσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 360 εἶθ' αὖ μ' ἐείκοιτι ἡματ' ἐχοι θεοὶ, οὐδέ ποτ' αἶνοι
 πνείοντες φαίνονθ' Ἀλῖαῖες, οἳ ῥά τε νηῶν
 πομπῆες γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καὶ νῦ κεν ἦα πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε.⁶
 365 Πρωτέος ἱφθίμου θυγάτηρ Ἀλκίονο γεραιός.
 Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
 ἧ μ' οἶω ἔρροντι συνήντετο νόσφιν ἐταίρων·
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον
 γραμπτοῖς ἀγκίστροισιν, ἔπειρε δὲ γαστέρα λιμός.
 370 ἡ δέ μιν ἀγχι στᾶσα ἐπος φάτο φώνησέν τε
 "νῆπιός εἰς, ὦ ξεῖνε, λίην τόσον ἡδὲ χαλίφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμωρ
 εἰρέμεναι δύναται, μινύθει δέ τοι ἦτορ ἐταίρων."

⁵ Line 353, rejected by Zenodotus, is bracketed by many editors.

⁶ μ' ἐσάωσε: μ' ἐλέησε

BOOK 4

"In Egypt, eager though I was to return here, the gods still held me back, because I did not offer them perfect hecatombs, and the gods always wish that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows behind her. There is a harbor there with good anchorage, from which men launch the shapely ships into the sea, when they have drawn supplies of black⁶ water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men's ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me: Eidothea, daughter of mighty Proteus, the old man of the sea; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who continually roamed about the island fishing with bent hooks, for hunger pinched their bellies; and she came close to me, and spoke, and said:

"Are you so very foolish, stranger, and slack of wit, or are you of your own will remiss, and have pleasure in suffering woes? So long are you pent in the isle and can find no appointed end, and the heart of your comrades grows faint."

⁶ The epithet "black" is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (*Iliad*, 16.4ff). M.

- 375 "ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ἔκ μέν τοι ἐρέω, ἣ τις σύ πέρ ἐστι θεάων,
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέεσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἶπέ, θεοὶ δέ τε πάντα ἴσασιν,
 380 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
 "ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς
 385 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασι πατέρ' ἔμμεναι ἠδὲ τεκέεσθαι.
 τὸν γ' εἴ πως ἰγὼν δύναιτο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 390 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.
 καὶ δέ κε τοι εἴπησι, διοτρεφές, αἰ κ' ἐθέλησθαι
 ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται
 οἰχομένοιο σέθεν· δολιχῇν ὁδὸν ἀργαλέην τε'
 "ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 395 'αὐτὴ νῦν φράζειν σὺν λόχον θείοιο γέροντος,
 μή πῶς με προῖδων ἠὲ προδαεὶς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.'
 "ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 400 ἦμος δ' ἠέλιος μέστοι οὐρανὸν ἀμφιβεβήκη,
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πρηνὴ ὑπο Ζεφύροιο μελαίνῃ φρικτὴ καλυφθεῖς.

BOOK 4

"So she spoke, and I made answer and said: 'I will speak out and tell you, whosoever among goddesses you are, that in no way am I pent here of my own will, but it must be that I have sinned against the immortals, who hold broad heaven. But tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the fish-filled sea.'

"So I spoke, and the beautiful goddess at once made answer: 'Since you ask, stranger, I will frankly tell you all. There comes here from habit a certain unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon. He, they say, is my father that begot me. If you could somehow lie in wait and catch him, he will tell you your way and the measure of your path, and of your return, how you may go over the fish-filled sea. And he will tell you, fostered by Zeus, if so you wish, what evil and what good has been done in your halls, while you have been gone on your long and grievous way.'

"So she spoke, and I made answer and said: 'Do you yourself now devise a means of lying in wait for the divine old man, lest perchance he see me beforehand and avoid me. For hard is a god for a mortal man to master.'

"So I spoke, and the beautiful goddess at once made answer: 'Since you ask, stranger, I will frankly tell you all. When the sun has reached mid heaven, the unerring old man of the sea comes forth from the salt water at the breath of the West Wind, hidden by the dark ripple. And

τ ξέινε: τὰυτα

- ἐκ δ' ἔλθων κοιμᾶται ὑπὸ σπέεσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοστρέφης
 405 ἀθρόαι εὐδούντιν, πολλῆς ἀλὸς ἐξαυαδῦνται
 πικρὸν ἀποπνέοντα ἀλὸς πολυβειθέος ὁδμη-
 ῖνθα σ' ἐγὼν ἀγαγοῦσα ἀμ' ἡοῖ φαινομένηθα
 εὐνάσω ἐξείησ' σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐντιστέλλονται ἀριστοί·
 410 πάντα δέ τοι ἐρέω ὀλοφῶια τοῖο γέροντος.
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδηται,
 λέξεται ἐν μέσσησι νομεὺς ὥς πῶεσι μῆλων,
 τὸν μὲν ἐπὴν δὴ πρῶτα κατεννηθέντα ἴδησθε,
 415 καὶ τότε ἔπειθ' ὑμῖν μελετῶ καρτὸς τε βίη τε.
 αὐτὴ δ' ἔχει μεμαῶτα καὶ ἐστνυμεῖον περ ἀλυσαι
 πάντα δὲ γίγνομαιος πειρησεται, ὅστις ἐπὶ γαῖαι
 ἔρπετ' ἀγίγνομαιος, καὶ ἰδῶρ καὶ θεσπιδαῖες πῦρ
 ἡμεῖς δ' αὖτε μεθεὼς ἐχεμεν μᾶλλον τε πιέζειν.
 420 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσι,
 τοῖος ἐὼν οἶόν κε κατεννηθέντα ἴδησθε,
 καὶ τότε δὴ στέλλεται τε βίης λυσταί τε γέροντα,
 ἥρως, εἴρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα·
 425 "ὥς εἰποῦντ' ὑπὸ πόρτον ἐδύσετο κυμαίνοντα,
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθουσιν,
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη γύξ·
 430 δὴ τότε κοιμήθημεν ἐπὶ ῥήγγμιν θαλάσσης.

BOOK 4

when he has come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming out from the gray water, and bitter is the smell they breathe forth of the depths of the sea. There I will lead you at break of day and lay you down all in a row; for you must choose carefully three of your companions, who are the best you have in your well-benched ships. And I will tell you all the wizard wiles of that old man. First, he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, like a shepherd among his flocks of sheep. Now as soon as you see him laid to rest, then let your hearts be filled with strength and courage, and hold him there despite his striving and struggling to escape. For try he will, and will assume all shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet hold him unflinchingly and grip him more tightly still. But when at length of his own will he speaks and questions you in that shape in which you saw him laid to rest, then, hero, cease from force, and set the old man free, and ask him who of the gods is angry with you, and of your return, how you may go over the fish-filled sea.'

"So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as

- ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
καὶ τότε δὴ παρὰ θῆρα θαλασσίης εὐρυπόρου
ἦα πολλὰ θεοῖς γονιούμεις αὐτὰρ ἑταίρους
τρῆς ἄγον· οἵσι μάλιστα πεποιθεα πάντα ἐπ' ἴθι
135 "τόφρα δ' ἄρ' ἢ γ' ὑποδῦστα θαλάσσης εὐρεα κόλποι
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε
πάντα δ' ἔσται γεόδαρτα· δολοὶ δ' ἐπεμήδετο πατρὶ
εὐγὰς δ' εἰ φαρμάθουσι διαγλαύουσ' ἀληθῆτα
ἦστο μένοντ'· ἡμεῖς δὲ μαλα σχεδὸν ἤλθομεν αὐτῆς
140 ἐξείης δ' εὐνήστε, βαλεῖ δ' ἐπὶ δερμα ἑκαστῷ
ἔτθα κεν' αἰότατος λόχος ἐπλετο· τεῖρε γὰρ αἰῶς
φωκῶν ἀλιωτρεφείη· ὀλωτατος ὁδμή
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
145 ἀμβροσίην ὑπὸ ρῖτα ἑκαστῷ θήκε φεροντα
ἠδὺν μαλα πρέϊονταν· ὀλεῖσθε δὲ κητεὸς ὁδμή
πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·
φῶκαι δ' ἐξ ἁλὸς ἤλθον ἀολλεες, αἱ μὲν ἔπειτα
ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
150 ἐνδῖος δ' ὁ γέρον· ἦλθ' ἐξ ἁλὸς· εὐρε δὲ φωκας
σατρεφείας, πῆτας δ' ἀρ' ἐπώχετο, λέκτο δ' ἀριθμόν·
ἐν δ' ἡμέας πρωτοὺς λεγε κητεῖσιν, οὐδέ τι θυμῷ
ῶισθη δολοὶ εἶναι· ἔπειτα δὲ λεκτο καὶ αὐτός,
ἡμεῖς δὲ ἰάχοιτες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
155 βάλλομεν· οὐδ' ὁ γέρον δολίης ἐπελήθετο τέχνης,
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψηπέτηλον·

soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wayed sea, praying earnestly to the gods; and I took with me three of my comrades, in whom I trusted most for every adventure.

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the stench of the brine-bred seals distress us—who would lay himself down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia beneath each man's nose, extremely fragrant, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid themselves down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the seals he counted us first, nor did his heart guess that there was guile; and then he too laid himself down. We rushed upon him with a shout, and threw our arms about him; nor did that old man forget his crafty wiles, but first he turned into a bearded lion, and then into a serpent, and a leopard, and a huge boar; then he turned into flowing water, and into a tree,

8 ἔνθα κεν: κέλθι δῆ

- ἡμεῖς δ' ἄστεμφέως ἔχομεν τετληότι θυμῷ
 460 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρον ὀλοφύοια εἰδώς
 καὶ τότε δὴ μ' ἐπέεσσιν ἀειρόμενος προτέειπε
 "τίς γύ τοι, Ἀτρεΐος υἱέ, θεῶν στυγερὰν ἔσταιτο βουλὰς,
 ὄφρα μ' ἔλοις ἀέκοιτα λοχισάμενος, τῶν τε χρη.
 "ὥς ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον
 465 "οἴσθα, γέρον, τι με ταῦτα παρὰ τροπέων ἐρεεῖεις,
 ὥς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδὲ τι τέκνον
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ
 ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἐδήστε κελεύθον
 470 ρόστον θ', ὥς ἐπὶ πορτοὶ ἐλεύσομαι ἰχθυόεντα.
 "ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος
 προσέειπεν
 'ἀλλὰ μάλ' ὥφελles Δύ τ' ἄλλοισιν τε θεοῖσι
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
 σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.
 475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτῳ, διπετέος ποταμοῖο,
 αὐτὶς ὕδωρ ἔλθῃς ῥέξης θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν
 480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἦν σὺν μενοιγᾶς.
 "ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλείσθη φίλον ἦτορ,
 οὔτεκά μ' αὐτὶς ἄνωγεν ἐπ' ἠεροειδέα πόντον
 Αἴγυπτόνδ' ἱέρα, δολιχὴν ὁδὸν ἀργαλήν τε,
 ἀλλὰ καὶ ὥς μύθουσιν⁹ ἀμειβόμενος προσέειπον

⁹ ἐρεεῖνεις Aristarchus: ἀγορεύεις

high and leafy; but we held on unflinchingly with steadfast heart. But when at last that old man, skilled in wizard arts, grew weary, then he questioned me, and spoke, and said:

“Who of the gods, son of Atreus, took counsel with you that you might lie in wait for me, and take me against my will? Of what have you need?”

“So he spoke, and I made answer and said: ‘You know, old man—why do you seek to put me off with this question?—how long a time I am pent in this isle, and can find no sign of deliverance, and my heart grows faint within me. But tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the fish-filled sea.’

“So I spoke, and he at once made answer and said: ‘But surely you ought to have made choice offerings to Zeus and the other gods before embarking, that with greatest speed you might have come to your country, sailing over the wine-dark sea. For it is not your fate to see your friends, and reach your well-ordered household and your native land, before you have once more gone to the waters of Aegyptus, the heaven-fed river, and have offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant you the journey you desire.’

“So he spoke, and my spirit was broken within me, because he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said:

¹⁰ *μύθοισιν: μιν ἔπεσσι*

- 485 "ταῦτα μὲν οὕτω δὴ τελευτᾷ γέρε· ὥς σιν κελεύεις
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατ'ἀλέξοι.
 ἢ πάντες σὺν ἡγήσιν ἀπῆμιοι ἐς ἡλίοιο Ἀχαιοί,
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθι ἱοίτες
 ἧς τις ὤλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς
 490 ἧς φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολυπύουσι·
 "ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος
 προσέειπεν·
 "Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
 ἰδμεῖναι, οὐδέ δαῆναι ἐμὸν γόον· οὐδέ σε φημι
 δὴν ἄκλαντον ἔσσεσθαι ἐπῆρ' ἐν παντί πύθηαι
 495 πολλοὶ μὲν γάρ τῳ γε δάμην, πολλοὶ δὲ λιποῖτο
 ἄρχοι δ' αὖ δύο μοῖνοι Ἀχαιῶν χαλκοχιτῶν
 ἐν γόστῳ ἀπόλοντο μάχῃ δὲ τε καὶ σὺν παρήστῃ,
 εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ.
 "Λῆος μὲν μετὰ ἡγήσιν δάμῃ δουλιχρέτρουσι
 500 Ἰνρησὶν μιν πρῶτα Ποσειδάων ἐπέλασσε
 πέτρῃσιν μεγαλήτε καὶ ἐξετάσσειε θαλάσσης
 καὶ γὰρ κεν ἔκφυγε κῆρυ καὶ ἐχθόμενός περ Ἀθήνη,
 εἰ μὴ ὑπερφύαλον ἐπὸς ἐκβαλε καὶ μέγ' αἰσθή-
 φῇ ῥ' ἀέκητι θεῶν φηγέει μέγα λυῖτρα θαλάσσης.
 505 τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυεν ἀνδρήσατος·
 αὐτίκ' ἐπειτα τριαῖναι ἑλὼν χερσὶ στιβαρήσιν
 ἤλασε Ἰνραΐην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Ἰλῆος τὸ πρῶτον ἐφεζόμενος μέγ' αἰσθή-
 510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα,
 ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρόν ὕδωρ.

"All this will I perform, old man, even as you bid. But come tell me this, and declare it truly. Did all the Achaeans return unscathed in their ships, all those whom Nestor and I left, as we set out from Troy? Or did any perish by a cruel death on board his ship, or in the arms of his friends, when he had wound up the skein of war?"

"So I spoke, and he at once made answer, and said: 'Son of Atreus, why do you question me about this? In no way does it behoove you to know, or to learn my mind; nor, I think, will you long be free from tears, when you have heard all fairly. For many of them were slain, and many were left; but two chieftains alone of the brazen-shirted Achaeans perished on their homeward way (as for the fighting, you yourself were there), and one, I suppose, still lives, and is held back on the broad deep.

"Aias was lost amid his long-oared ships. Poseidon at first drove him upon the great rocks of Gyrae, but saved him from the sea; and he would have escaped his doom, hated by Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and at once took his trident in his mighty hands, and smote the rock of Gyrae and broke it asunder. And one part remained in its place, but the sundered part fell into the sea, that on which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

- ἰσὸς δέ που ἐκφυγε κῆρας ἀδελφεός ἡδ' ὑπάλυσεν
 ἐν ἡγησὶ γλαφυρῇσι· στάωσθε δὲ πότνια Ἥρη
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺν
 515 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα
 πόρτον ἐπ' ἰχθυόεντα φέρει βαρέα στυγέοντα,
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δῶματα ναῖε Θυεστίας
 τὸ πρὶν, ἀτὰρ τότε ἔναϊε Θυεστιάδης Αἴγισθος.
 ἀλλ' ὅτε δὴ καὶ κείμεν ἐθαίετο τρωτὸς ἀπήμων
 520 ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,
 ἦ τοι ὁ μὲν χαίρων ἐπεβήετο πατρίδος αἰης
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ αὐπαιτίως ἶδε γαῖαν,
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς ὅν ῥα καθεῖσεν
 525 Αἴγισθος δολόμητις ἄγων· ὑπὸ δ' ἐσχετο μισθόν
 χρυσοῦ δοιὰ τέλειαν· φύλασσε δ' ὅ γ' εἰς ἐνιαυτόν,
 μὴ ἐλάθοι παριών, μεθήσαιο δὲ θοοῖδος ἀλκῆς
 βῆ δ' ἵμεν ἀγγελέων πρὸς δῶματα ποιμένι λαῶν
 αὐτίκα δ' Αἴγισθος δολίην ἐφρατσατο τέχνην·
 530 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
 εἷσε λόχον, ἑτέρωθι δ' ἀνῶγει δαῖτα πέρεσθαι,
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων,
 τὸν δ' οἶκ' εἰδὼτ' ὄλεθρον ἀνῆγαγε καὶ κατέπεφνεν
 535 δειπνίσσας, ὥς τις τε κατέκταρε βοῦν ἐπὶ φάτῃ,
 οὐδέ τις Ἀτρείδεω ἐτάρων λῖπεθ'· οἳ οἳ ἔποντο,
 οὐδέ τις Αἰγίσθων, ἀλλ' ἔκταθ' ἐν μεγάροισιν.

BOOK 4

“But your brother, indeed, escaped the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm wind caught him up and bore him over the fish-filled sea, groaning heavily, to the end of the land,⁷ where in the time before Thyestes dwelt, but where now dwelt Thyestes’ son Aegisthus. But when from here too a safe return was showed him, and the gods changed the course of the wind so that it blew fair, and they reached home, then indeed with rejoicing did Agamemnon set foot on his native land, and laying hold of his land he kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, for fear Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus at once planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the corn crib. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.’

⁷ Probably the Argolic promontory. D.

“ὥς ἔφατ’, αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ
 κλαῖον δ’ ἐν φαρμάθουσι καθήμενος οὐδέ νύ μοι κῆρ
 540 ἥθελ’ ἔτι ζῶειν καὶ ὁρᾶν φάος ἡελίοιο.

αὐτὰρ ἐπεὶ κλαίειν τε κλυιδόμενός τε κορέσθη,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·

“μηκέτι, Ἀτρεὺς υἱέ, πολὺν χρόνον ἄσκελες οὕτω
 κλαῖ’, ἐπεὶ οὐκ ἄνυστί τινα δήομεν ἀλλὰ τάχιστα
 545 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι.

ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης
 κτεῖναι ὑποβθάμενος, σὺν δὲ κεν ταφόν ἀντιβολήταις

“ὥς ἔφατ’, αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήτωρ
 αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
 550 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“τούτους μὲν δὴ οἶδα σὺν δὲ τρίτοισι ἄνδρ’ ὀνόμαζε,
 ὅς τις ἔτι ζωὸς κατερύκεται εὐρέϊ πόντῳ
 ἢ ἐθανόν· ἐθέλω δὲ καὶ ἀχινυμένος περ ἀκούσθαι.”

“ὥς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος

προσέειπε·

555 υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων·
 τὸν δ’ ἴδον ἐν νήσῳ θαλερῶν κατὰ δάκρυ χέοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἦ μιν ἀνάγκη
 ἰσχυεῖ ὃ δ’ οἱ δύναται ἦν πατρίδα γαῖαν ἰκεῖσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

560 οἳ κέν μιν πέμπουσιν ἐπ’ εὐρέα ῥῶτα θαλάσσης.
 σοὶ δ’ οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
 Ἄργει ἐν ὑποπότῳ θανέειν καὶ πότμον ἐπισπεῖν,
 ἀλλὰ σ’ ἐς Ἥλιόν πεδίοι καὶ πείρατα γαίης
 ἀθάνατοι πέμφουσιν, ὅθι ξανθὸς Ῥαδάμανθος.

BOOK 4

"So he spoke, and my spirit was broken within me, and I wept, as I sat on the sands, nor had my heart any longer desire to live and to behold the light of the sun. But when I had had my fill of weeping and writhing, then the unerring old man of the sea said to me:

"No more, son of Atreus, weep thus so long a time without ceasing, for in it we shall find no help. Rather, with all the speed you can, strive to come to your native land for either you will find Aegisthus alive, or Orestes may have forestalled you and slain him, and you may chance upon his funeral feast.'

"So he spoke, and my heart and spirit were again warmed with comfort in my breast despite my grief, and I spoke, and addressed him with winged words:

"Of these men now I know, but name the third man, who he is that still lives, and is held back upon the broad sea, or is perhaps dead. I wish to hear, despite my grief.'

"So I spoke, and he at once made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars, and no comrades, to send him on his way over the broad back of the sea. But for yourself, Menelaus, fostered by Zeus, it is not ordained that you should die and meet your fate in horse-pasturing Argos, but to the Elysian plain and the ends of the earth will the immortals convey you, where dwells fair-haired Rhadamanthus, and where life is

¹¹ Line 553 was rejected by all ancient critics.

- 565 τῇ περ ῥήιστῃ βιοτῇ πέλει ἀνθρώποισιν·
οὐ τιφετός, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὀμβρός,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας
Ὕκεανδὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
οὔτεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐστίν·
- 570 “ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθεοὺς ἐτάροισι
ῆα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσιται,
δόρπον θ' ὀπλισάμεσθ'· ἐπὶ τ' ἤλινθεν ἀμβροσίῃ γύξ·
- 575 δὴ τότε κοιμήθημεν ἐπὶ ῥήγμινι θαλασσιῆς
ἦμος δ' ἠριγένεια φανῇ ῥόδοδάκτυλος Ἥώς,
νῆας μὲν πᾶμπρωτοὶ ἐρύσσαμεν εἰς ἄλλα διῶι,
ἐν δ' ἰστοῖς τιθεμεσθα καὶ ἰστία νηυσὶν εὔσης,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
- 580 ἐξῆς δ' ἐξομετοὶ πολὺν αἶα τυπτοὶ ἐρετροῖς,
ἄψ δ' εἰς Αἰγύπτιο διυπετέος ποταμοῖο
στήστα γέας, καὶ ἔρεξα τεληεστίας ἐκατόμβας,
αὐτὰρ ἐπεὶ κατέπαντα θεῶν χόλον αἰὲν εἴοτ'·
χεῦν' Ἀγαμέμνονι τυμβόν, ἱν' ἀσβεστον κλέος εἶη.
- 585 ταῦτα τελευτήσας γέομην, ἐδοῦσαν δέ μοι οὔρου
ἀθήματα, τοί μ' ὦκα φίλῃν ἐς πατρίδ' ἐπεμψαν,
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ᾧφρα κεν ἐνδεκάτῃ τε δυνωδεκάτῃ τε γένηται
καὶ τότε σ' εἴν' πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
- 590 τρεῖς ἵππους καὶ δίφρον ἐνέξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλυσον, ἵνα σπέεδῃσθα θεοῖσιν
ἀθανάτοις ἐμέθεν μεμνημένος ἥματα πάντα.”

BOOK 4

easiest for men. No snow is there, nor heavy storm, nor ever rain, but always Ocean sends up blasts of the shrill-blowing West Wind that they may give cooling to men; for you have Helen to wife, and are in their eyes the husband of the daughter of Zeus.'

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, our ships first of all we drew down to the bright sea, and set the masts and the sails in the shapely ships, and the men, too, went on board and sat down upon the benches, and sitting well in order struck the gray sea with their oars. So back again to the waters of Aegyptus, the heaven-fed river, I sailed, and there moored my ships and offered perfect hecatombs. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might be unquenchable. Then, when I had made an end of this, I set out for home, and the immortals gave me a fair wind, and brought me swiftly to my dear native land. But come now, tarry in my halls until the eleventh or the twelfth day is come. Then will I send you forth with honor and give you splendid gifts, three horses and a well-polished chariot; and besides I will give you a beautiful cup, that you may pour libations to the immortal gods, and remember me all your days."

- τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 “Ἀτρεΐδῃ, μὴ δὴ με πολλὸν χρόνον ἐνθάδ' ἐρύκει
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ' ἀτεχοίμηι
 ἤμενος, οὐδέ κέ μ' οἶκον ἔλοι ποθὸς οὐδὲ τοκήιοι
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι
 ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνοι ἐνθάδ' ἐρύκεις
 600 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
 ἵππους δ' εἰς Ἴθακην οὐκ ἄξομαι· ἀλλὰ σοὶ αὐτῇ
 ἐνθάδε λείβω ἄγαλμα· σὺ γὰρ πεδίῳσι αἰάσισεις
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζειαὶ τε ἰδ' εὐρυφυνὲς κρῖ λευκόν.
 605 ἐν δ' Ἴθακῃ οὐτ' ἄρ' ὁρόμοι εὐρέες οὔτε τι λειμῶν
 αἰγίβοτος καὶ μᾶλλον ἐπηρατος ἵπποβοτος
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐνλείμων,
 αἱ θ' ἀλὶ κεκλιатаὶ Ἴθακῃ δέ τε καὶ περὶ πασέσσι.”
 ὥς φάτο, μείδῃσιν δὲ βοῇν ἄγαθὸς Μετellaος.
 610 χειρὶ τέ μιν κατέρεξε· ἐπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 “αἵματός εἰς ἀγαθοῖο, φιλοῦ τεκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ,
 δῶρων δ' ὅσος ἐν ἐμῷ οἴκῳ κειμήλια κείται,
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·
 615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράνεται,
 ἔργον δ' Ἡφαίστιοιο, πόρεν δέ εἰ Φαίδιμος ἦρως,
 Σιδονίῳ βασιλεὺς, ὅθ' ἐὸς δῶμος ἀμφεκάλυψε
 κεῖσέ με ροστήσαντα· τέτν' δ' ἐθέλω τόδ' ὑπᾶίσται.”
 620 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

BOOK 4

Then wise Telemachus answered him: "Son of Atreus, keep me no long time here, for truly for a year would I be content to sit in your house, nor would desire for home or parents come upon me; for wondrous is the pleasure I take in listening to your tales and your speech. But even now my comrades are chafing in sacred Pylos, and you are keeping me long here. And whatever gift you would give me, let it be some treasure; but horses I will not take to Ithaca, but will leave them here for you to delight in, for you are lord of a wide plain, where there is lotus in abundance, and galingale and wheat and spelt, and broad-eared white barley. But in Ithaca there are no broad courses nor meadow land at all. It is a pasture land of goats and more lovely than one that pastures horses. For not one of the islands is fit for driving horses, or rich in meadows, of those that slope abruptly to the sea, and Ithaca least of all."

So he spoke, and Menelaus, good at the war cry, smiled, and stroked him with his hand, and spoke, and addressed him:

"You are of good blood, dear child, that you speak thus. Therefore will I change these gifts, for I can do so. Of all the gifts that lie stored as treasures in my house, I will give you that one that is most beautiful and costliest. I will give you a well-wrought mixing bowl. All of silver it is, and the rims of it are finished off with gold, the work of Hephaestus; and the hero Phaedimus, king of the Sidonians, gave it to me, when his house sheltered me when I came there on my way home, and now I am minded to give it to you."

Thus they spoke to one another, and meanwhile the

δαιτυμόνες δ' ἐς δώματ' ἵσται θεῖον βασιλῆος
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνὴνορα οἶνον
σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμποι
ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.

- 625 μνηστῆρες δὲ παρόιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
ἐν τυκτῷ δαπέδῳ, ὅθι περ παρὸς ὑδρὺν ἔχοιτες
Ἀντίνοος δὲ καθήστω καὶ Εὐρύμαχος θεοειδής,
ἄρχοι μνηστῆρων ἀρετῇ δ' ἔσται ἔσχα' ἀριστοί
630 τοῖς δ' υἱὸς Φροῦϊοιο Νηημων ἐγγυθεῖ ἑλθὼν
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

- “Ἀντίνο', ἦ ρά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὅπποτε Τηλέμαχος τεῖτ' ἐκ Πύλου ἡμαθιοῖτος·
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεῶ γιγνεται αὐτῆς
635 “Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμητῆς τῷ κέν τι' ἐλαισταμένους δαμασαίμεν.”

- ὥς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαιτο
ἐς Πύλον οἴχεσθαι Νηλῆιον, ἀλλὰ πον αὐτοῦ
640 ἀγρῶν ἢ μήλοισι παρέμμεναι ἢ ἐσυβώτῃ.

- τὸν δ' αὖτ' Ἀντινοὸς προσέφη Ἐυπείθεος υἱός·
“ἡμερτές μοι ἐνίσπε, ποτ' ὄχετο καὶ τύρες αὐτῷ
κοῦροι ἐποντ', Ἰθακῆς ἐξαιρετοί, ἦ εἰς αὐτοῦ
θήτες τε δμῶές τε· δύνατό κε καὶ τὸ τελέεσθαι
645 καί μοι τοῦτ' ἀγόρευντο· ἐτήτυμοι, ὄφρ' ἐν εἰδῶ,
ἦ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἐκῶν οἱ δῶκας ἐπεὶ προσπτύξατο μύθος.”

¹² ἔπεμπον· ἔνεικαν

BOOK 4

banqueters came to the palace of the divine king. They drove up sheep, and brought strengthening wine, and their beautifully veiled wives sent them bread. Thus they were busied about the feast in the halls.

But the suitors in front of the palace of Odysseus were making merry, throwing the discus and the javelin in a leveled place, as their custom was, in insolence of heart; and Antinous and godlike Eurymachus were sitting there, the leaders of the suitors, who in ability were far the best of all. To them Noemon, son of Phronius, drew near, and he questioned Antinous, and spoke, and said:

"Antinous, know we at all in our hearts, or do we not, when Telemachus will return from sandy Pylos? He is gone, taking a ship of mine, and I have need of her to cross over to spacious Elis, where I have twelve brood mares, and at the teat sturdy mules as yet unbroken. Of these I mean to drive one off and break him in."

So he spoke, and they marveled at heart, for they did not imagine that Telemachus had gone to Neleian Pylos, but that he was somewhere there on his lands, among the flocks or with the swineherd.

Then Antinous, son of Eupeithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? That too he could have done. And tell me this truly, that I may be sure. Was it perforce and against your will that he took from you the black ship, or did you give it to him freely of your own will, because he besought you?"

¹³ ἔχοντες Aristarchus: ἔχσκον

- τὸν δ' υἱὸς Φρονόιοις Νοήμων ἀντίον ἤυδα·
 “αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 650 ὅππότε ἄνῃρ τοιοῦτος ἔχῃ μελεδήματα θυμῷ
 αἰτίζῃ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσιν μεθ' ἡμέας
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἧς θεόν, τῷ δ' αὐτῷ πάντα ἔωκει.
 655 ἀλλὰ τὸ θαυμάσιον ἴδον· εἶθαδε Μειτόροιο δῖοιο
 χθιζὸν ὑπηροῖον, τότε δ' ἔμβη νηὶ Πύλουνδε.”
- ὥς ἄρα φοιτήτας ἀπέβη πρὸς δόματα πατρὸς
 τοῦτι δ' ἀμφοτέρουσι ἀγασσάτο θυμὸς ἀνὴρ
 μνηστῆρας δ' ἀνδρὶς καθισταὶ καὶ παῦσαι ἀέθλων
 660 τοῖσιν δ' Ἀντίνοος μετέφη Εὐπείθεος υἱός,
 ἀχιυμέρος μενεὸς δὲ μεγάθυρετες ἀμφιμελαιναι
 πίμπλαντ', οἷσσι δὲ οἱ πυρὶ λαμπετοῦσσι ἐκτεῖν¹¹
 “ὦ πόποι, ἦ μέγα ἔργον ὑπερβιάλως ἐτελέσθη
 Τηλεμάχῳ ὁδὸς ἥδε φάρεϊ δέ οἱ οὐ τελέεσθαι.
 665 ἐκ τοσσῶνδ' ἀέκητι νέος πάις οἴχεται αὖτως
 νῆα ἐρισσάμενος, κρινάς τ' ἀνὰ δῆμον ἀρίστους
 ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
 Ζεὺς ὀλοεῖτε βίην, πρὶν ἡβῆς μετρον ἰκέσθαι.¹²
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοισ' ἐταίρους.
 670 ὄφρα μιν αὐτὸν ἰώτα λοχήσομαι ἠδὲ φυλάξω
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης.
 ὥς ἂν ἐπισμυγερῶς παντίλλεταί εἵνεκα πατρὸς.”

¹¹ Lines 661 and 662 were rejected by Anstarchus, as borrowed from *Iliad* 1.103 f.

¹² ἡβῆς μετρον ἰκέσθαι Anstarchus ἡμῶν πῆμα γερεῖσθαι.

BOOK 4

Then Noemon, son of Phronius, answered him: "I myself freely gave it to him. What else could any man do, when a man like him, his heart laden with care, makes entreaty? Hard it would be to deny the gift. The youths that are the ablest in the land after ourselves, these are they who have gone with him; and among them I noted one going on board as their leader, Mentor, or a god who was in all things like Mentor. But at this I marvel. I saw noble Mentor here yesterday at early dawn; but at that time he embarked for Pylos."

So saying he departed to his father's house, but of the other two the proud hearts were angered. They at once made the suitors sit down and cease from their games; and among them Antinous, son of Eupeithes, spoke in displeasure; and with rage was his black heart wholly filled, and his eyes were like blazing fire.

"Out upon him, truly a proud deed has been insolently brought to pass by Telemachus, this journey, and we imagined that he would never see it accomplished. In despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to give us trouble; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he makes his lonely passage in the strait between Ithaca and rugged Samos, so that he will have a sorry voyage of it in search of his father."

ὥς ἔφαθ'· οἳ δ' ἄρα πάντες ἐπῆνεον ἠδ' ἐκέλευον.
αὐτίκ' ἔπειτ' ἀνιστάντες ἔβαιν δόμοις εἰς Ὀδυσῆος.

675 οὐδ' ἄρα Πηλελόπεια πολὺν χρόνον ἦεν ἄπνιπτος
μύθῳ, οὓς μνηστῆρες ἐνὶ φρεσὶ θυιστοδομευοί
κῆρυξ γάρ οἱ ἔειπε Μένδω, ὅς ἐπειθετο βουλᾷς
αὐλῆς ἐκτὸς ἑών· οἳ δ' εἶδοθι μῆτιν ὑφαινοί·
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηλελοπείῃ

680 τὸν δὲ κατ' οὐδοῦ βάιντα προιστηῖδα Πηλελοπεία·
“κῆρυξ, τίπτε δέ σε πρόεσταν μνηστῆρες ἀγαυοί·
ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
ἔργῳ παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πέριεσθαι,
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλησαντες

685 ἴστατα καὶ πύματα γῆν ἐνθάδε δειπνήσεται·
οἳ θάρ' ἀγειρόμενοι βιοτοὶ κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο δαΐφροτος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόισθαι ἀκοῦετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετεροῦσι τοκεῦσιν.

690 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ, ἧ τ' ἐστὶ δίκη θεῶν βασιλῆων·
ἄλλοι κ' ἐχθαίρησι βροτῶν, ἄλλοι κε φιλοῖη,
κεῖνος δ' οὔ ποτε πᾶμπαν ἀτάσθαλον ἄνδρα ἐώργει,
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ αἰεκέα ἔργα
695 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' ἐνεργέων.”

τὴν δ' αὖτε προισέειπε Μένδω πεπινυμένα εἰδώς·
“αἶ γὰρ δὴ, Βαισίλεια, τόδε πλείστοις κακὸν εἶη
ἀλλὰ πολὺν μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελείσειε Κροίῳ·
700 Τηλέμαχον μεμᾶασι κατακτάμεν ὀξεί χαλκῷ

BOOK 4

So he spoke, and they all praised his words, and bade him act. And at once they rose up and went to the house of Odysseus.

Now Penelope was not long without knowledge of the plans which the suitors were plotting deep in their hearts: for the herald Medon told her, who heard their counsel as he stood outside the court and they within were weaving their plot. So he went through the hall to bear the tidings to Penelope; and as he stepped across the threshold Penelope spoke to him and said:

"Herald, why have the lordly suitors sent you here? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Neither wooing any more, nor consorting together elsewhere, may they now feast here their latest and their last—you who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely you hearkened not at all in olden days when you were children, when your fathers told what manner of man Odysseus was among them that begot you, in that he did no wrong in deed or word to any man in the land as the custom is of divine kings—one man they hate and another they love. Yet he never dealt intemperately at all with any man. But your mind and your unseemly deeds are plain to see, nor is there in later days any gratitude for good deeds done."

Then Medon, wise of heart, answered her: "I would, my queen, that this were the greatest evil. But another far greater and more grievous are the suitors planning, which I pray that the son of Cronus may never bring to pass. They mean to slay Telemachus with the sharp sword on his

οἴκαδε νισόμενοι· ὁ δ' ἔβη μετὰ πατρὸς ἀκοιήν·
 ἐς Πύλον ἠγαθήην ἠδ' ἐς Λακεδαιμονία διαι

ὥς φάτο, τῆς δ' αὐτοῦ λυτο γούνατα καὶ φίλοι ἦτορ.
 δῆν δέ μιν ἀμφαυτῇ ἐπέωι λάβε· τῷ δέ οἱ οὔποτε
 705 δακρυόφι πλησθεῖν. θαλερὴν δέ οἱ ἔσχετο φωνή·
 ὀφὲ δὲ δῆ μιν ἔπρασσιν ἀμειβομένη προσέειπε

“κῆρνε, τίπτε δέ μοι πάϊς οἰχεται; οὐδὲ τι μαι χρεὼν
 νηῶν ὠκυπόρων ἐπιβαυρέμεν, αἱ θ' ἄλως ἱπποὶ
 ἀνδράσι γίγονται, περὶώσι δὲ πονλὶν ἐφ' ὑγρήν.

710 ἦ ἴνα μῆδ' ὄνομ' αὐτοῦ ἐἰ ἀνθρώποισι λίσσεται”

τὴν δ' ἠμείβετ' ἐπειτα Μεδων πεπνυμένα εἰδώς·
 “οὐκ οἶδ' ἦ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἱμεῖν ἐς Πύλον, ὅφρα πετῆται
 πατρὸς ἐοῦ ἦ νόστον ἦ ὅν τινα πότμον ἐπέσπεν.”

715 ὥς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος·
 τὴν δ' ἄχος ἀμφεχυθὴ θυμοεθόροισι, οὐδ' ἀπ' ἐτ' ἐτλη
 δίσφρον ἐφέζεσθαι πολλῶν κατὰ οἶκον ἑορτῶν,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵζε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμοφαὶ μιγύριζον

720 πάσαι, ὅσαι κατὰ δῶματ' ἔσαν· γέαι ἠδὲ παλαιαί,
 τῆς δ' ἀδινὸν γοῶντα μετηνύδα Πηγελοπεία·

“κλῦτε, φίλαι· πέρι γάρ μοι Ὀλύμπιος ἄλγε'
 ἔδωκεν

ἐκ πασέων, ὅσσαι μοι ὁμοῦν τράφειν ἠδ' ἐγένοντο·
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

725 παντοίης ἀρετῇσι κεκασμένοισι ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέστον

Ἄργος.¹⁶

BOOK 4

homeward way; for he went in quest of tidings of his father to sacred Pylos and to stately Lacedaemon."

So he spoke, and her knees were loosened where she sat, and her heart melted. For long she was speechless, and both her eyes were filled with tears, and the flow of her voice was checked. But at last she made answer and said to him:

"Herald, why is my son gone? He had no need to go on board swift-faring ships, which serve men as horses of the deep and cross over the wide waters of the sea. Was it that not even his name should be left among men?"

Then Medon, wise of heart, answered her: "I do not know whether some god impelled him, or whether his own heart was moved to go to Pylos, that he might learn either of his father's return or what fate he had met."

So he spoke and departed through the house of Odysseus, and on her fell a cloud of soul-consuming grief, and she had no more the heart to sit upon one of the many seats that were in the room, but down upon the threshold of her beautifully wrought chamber she sank, moaning piteously, and round about her wailed her handmaids, all that were in the house, both young and old. To them with sobs of lamentation spoke Penelope:

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. Long since I lost my splendid husband of the lion heart, preeminent among the Danaans in all the virtues there are, splendid, whose fame is wide through Hellas and

¹⁶ Line 726 was rejected by Aristarchus, cf. 1.344 and, below, 816.

- νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεΐσαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλια, οὐδ' ὑμεῖς περ εἰς φρεσὶ θέσθε ἐκάστη
 730 ἐκ λεχέων μ' ἀνεγείραι, ἐπιγτάμεναι σάφα θυμῷ.
 ὅππότε' ἐκείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσιγμένους περ ὁδοῖο
 ἢ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 735 ἀλλὰ τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
 δμῶ' ἐμόν· ὅν μοι δῶκε πατήρ ἔτι δεῦρο κιοῦσθαι
 καὶ μοι κῆποι· ἔχει πολυδέϊδρεον, ὄφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας
 740 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν
 ὄν καὶ Ὀδυσσῆος φθίσει γόνον ἀντιθέοιο."
 τὴν δ' αὖτε προτέειπε φίλῃ τροφίῳ Εὐρύκλεια
 "ῥύμψα φίλῃ, σὺν μὲν ἄρ' με κατάκτατε ἱγλεί χαλκῷ
 ἢ ἔα ἐν μεγάρῳ μῦθον δέ τοι οὐκ ἐπικεύσω.
 745 ἧδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσος' ἐκέλευε,
 σίτοι καὶ μεθ' ἡδὺν ἐμεῖ δ' ἔλετο μέγαν ὄρκον·
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γειεῖσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς αὖ μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃς.
 750 ἀλλ' ὑδρηταμέην, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα,
 εἰς ὑπερῷ' ἀναβάστα σὺν ἀμφιπόλοισι γυναιξὶν
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μηδὲ γέροντα κάκου κεκακωμένον οὐ γὰρ οἶω

BOOK 4

mid-Argos. And now again my well-loved son have the storm winds swept away from our halls without tidings, nor did I hear of his departure. Cruel, that you are! Not even you took thought, any of you, to rouse me from my couch, though in your hearts you knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he would by all means have stayed here, however eager to be gone, or he would have left me dead in the halls. But now let someone hasten to summon the aged Dolius, my servant, whom my father gave me as I was about to come here, and who keeps my garden of many trees, that he may at once go and sit by Laertes, and tell him of all these things. So perhaps may Laertes weave some plan in his heart, and show himself and with weeping make his plea to the people, who are bent on destroying his race and that of godlike Odysseus."

Then the loyal nurse Eurycleia answered her: "Dear bride of Odysseus, you may slay me with the pitiless sword or let me abide in the house, yet I will not hide my word from you. I knew all this, and gave him whatever he bade me, bread and sweet wine. But he took from me a mighty oath not to tell you until at least the twelfth day should come, or you should yourself miss him and hear that he was gone, that you might not mar your beautiful flesh with weeping. But now bathe yourself, and take clean clothing for your body and then go up to your upper chamber with your handmaids and pray to Athene, the daughter of Zeus who bears the aegis; for she may then save him even from death. And do not trouble a troubled old man; for I do not

- 755 πάγχυ θεοῖς μακάρεσσιν γούνην Ἀρκευτιάδαο
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέεσσεται ὅς κεν ἔχησι
 δώματά θ' ὑβερεφέα καὶ αποπροθι πίονας ἀγρούς·
 ὧς φάτο, τῆς δ' εὔνησε γόον· σχέθε δ' ὅσπερ γόοιο
 ἢ δ' ὕδρηταμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα
 760 εἰς ὑπερῶ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν·
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη
 "κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισι Ὀδυσσεύς
 ἦ βοὸς ἦ ὄϊος κατὰ πίονα μηρί' ἔκχε,
 765 τῶν γὰρ μοι μῆνται, καὶ μοι φίλοι νῦν σταῶσι,
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηγορέοντας"
 ὧς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής,
 μνηστῆρες δ' ὁμαδῆσαν ἀπὸ μεγάρα σκιοειτά
 ὦδε δέ τις εἶπεςκε νέων ὑπερηγορεόντων·
 770 "ἦ μαλα δὴ γαμον ἄρμι πολυμητητῇ βασιλείῃ
 ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόρος νῦν τέτυκται."
 ὧς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο,
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
 "δαιμόνιοι, μύθους μὲν ὑπερβιάλους ἀλεασθε
 775 πάντα ὁμῶς, μή που τις ἀπαγγεῖλησι¹ καὶ εἴπω,
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρει ἡμῶν."
 ὧς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,

¹ ἀπαγγεῖλησι ἐπαγγεῖλησι

² The word δαιμόνιος properly means "under the influence of a divinity." It is used in the vocative in cases where the person

think the race of the son of Arceisius is utterly hated by the blessed gods, but surely there shall still be one to possess the high-roofed halls and the rich fields in the distance."

So she spoke, and lulled Penelope's laments, and made her eyes to cease from weeping. She then bathed, and took clean clothing for her body, and went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene:

"Hear me, child of Zeus who bears the aegis, Atrytone. If ever resourceful Odysseus burned for you in his halls fat thigh pieces of heifer or ewe, remember these things now. I pray you, and save my dear son, and ward off from him the suitors in their evil insolence."

So saying she raised the sacred cry, and the goddess heard her prayer. But the suitors broke into uproar throughout the shadowy halls, and thus would one of the proud youths speak:

"Now surely the queen, wooed of many, is preparing our marriage, nor does she know at all that death has been made ready for her son."

So would one of them speak; but they did not know how these things were to be. And Antinous addressed their company and said:

"God-touched sirs, shun over-confident speech of every kind alike, for fear someone report your speech even within the house. But come, in silence thus let us arise and put into effect our plan which pleased us one and all at heart."

So he spoke, and chose twenty men that were best, and addressed is acting in some unaccountable or ill omened way. Hence the tone varies from angry remonstrance to gentle exposition, or even pity. M.

- βᾶν δ' ἰέναι ἐπὶ νῆα θεῶν καὶ θῖνα θαλάσσης
750 νῆα μὲν οἷν' ἀμπρωτον ἄλως βένθοσδε ἐρνύσται,
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίουσιν
πάντα κατὰ μοῖραν, ἀνὰ θ' ἰστία λευκὰ πέτασται
τεύχεα δέ σφι ἤρεικαν ὑπέρθυμοι θεράποντες
755 ἰφιοῦ δ' ἐν τοτίῳ τῇ γ' ὄρμιταν, ἐκ δ' ἐβαν αὐτοί·
ἔνθα δὲ δόρπον ἔλοιστο, μένοι δ' ἐπὶ ἐσπεροὶ ἐλθεῖν
ἡ δ' ὑπερώϊω αὖθι περιέβρου Πηλεόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαιστος ἐδηγνύς ἡδὲ ποτήτης,
ὀρμαίνουσ' ἧ οἱ θάνατον φύγοι νίδος ἀμύμων,
790 ἧ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλουσι δαμνείη
οὔσα δὲ μερμήριξε λέωι ἀνδρῶν ἐν ὀμίλῳ
δείσας, ὅπποτε μιν δόλοισι περὶ κυκλοὶ ἀνοῶσι,
τόσσα μιν ὀρμαίνονται ἐπηλυθε γηδυμός ὑπρος·
εἶδε δ' ἀνὰ κλυθεῖσα, λυθεὶ δὲ οἱ ἀψα πάντα,
795 ἔνθ' αὖτ' ἄλλ' ἐρόητε θεά, γλαυκῶπις Ἀθήνη·
εἶδωλον ποίητε, δέμας δ' ἥκτο γυναικί,
Ἰφθίμῃ, κοῦρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὐμηλος ὄπνιε Φερῆς ἐνὶ οἰκίᾳ ναίων,
πέμπε δέ μιν πρὸς δωματ' Ὀδυσσεύος θεῖοιο,
800 ἧος Πηλεόπειαν ὀδυρομένην γοοῶσιν
παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος,
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στη δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
"εἴδεις, Πηλεόπεια, φίλον τετιημένῃ ἦτορ;
805 οὐ μὲν σ' οὐδὲ ἐῶσι θεοὶ ρείᾳ ζῶοντες
κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι

BOOK 4

they went their way to the swift ship and the shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship, and fitted the oars in the leather thole straps, all in due order, and spread the white sail. And proud squires brought them their weapons. Well out in the channel they moored the ship, and themselves disembarked. There then they took supper, and waited till evening should come.

But she, the wise Penelope, lay there in her upper chamber, touching no food, tasting neither meat nor drink, pondering whether her flawless son would escape death, or be slain by the insolent suitors. And just as a lion is seized with fear and broods among a throng of men, when they draw their crafty ring about him, so was she pondering when sweet sleep came upon her. And she sank back and slept, and all her joints relaxed.

Then the goddess, flashing-eyed Athene, had another thought. She made a phantom, and likened it in form to a woman, Iphthime, daughter of great-hearted Icarius, whom Emmelus wedded, whose home was in Pherae. And she sent it to the house of divine Odysseus, to Penelope in the midst of her wailing and lamenting, to bid her cease from weeping and tearful lamentation. So into the chamber it passed by the thong of the bolt, and stood above her head, and spoke to her, and said:

"Do you sleep, Penelope, troubled at heart? The gods that live at ease are unwilling that you should weep or be distressed, seeing that your son is yet to return: for in no

¹⁸ Line 783 (= 8.54) is omitted in many MSS.

σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.”

τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηλεόπεια,
ἥδ' ὃν μάλα κνώσσουσ' ἐν ὄνειρέησι πύλῃσιν·

- 810 “τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οἷ τι πάρος γε
 πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναεῖς
 καί με κέλεαι παύσασθαι οἰζυὸς ἥδ' ὀδυνάων
 πολλέων· αἷ μ' ἐρέθοντι κατὰ φρένα καὶ κατὰ θυμόν
 ἢ πρὶν μὲν πόσιν εἰσθλὸν ἀπόλεστα θυμολέοντα
815 παντοίῃς ἀρετῇσι κεकाσμένον ἐν Δαναοῖσιν,
 εἰσθλόν, τοῦ κλέος εὐρὺ κατ' Ἑλλάδα καὶ μέσσην
 Ἄργος.”¹⁹

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός.
νήπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.
τοῦ δ' ἐγὼ καὶ μῆλλοι ὀδύρομαι ἢ περ ἐκείνων·
820 τοῦ δ' ἀμφιτρομέω καὶ δεῖδια, μὴ τι παθῇται,
 ἢ ὅ γε τῶν ἐνὶ δῆμῳ, ἔν' οἴχεται, ἢ ἐνὶ πόντῳ·
 δυσμενεες γάρ πολλοὶ ἐπ' αὐτῷ μηχανόσονται.
 ἰέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἰκέσθαι.”

- τὴν δ' ἀπαμειβόμενον προσέειπε εἰδωλὸν Ἀμεινόν·
825 “θάρισε, μὴδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λίην·
 τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται ἥν τε καὶ ἄλλοι
 ἄνθρωποι ἠρήσαντο παρεστάμεναι, δύναται γάρ,
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδύρομένην ἐλεαίρει
 ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.”

- 830 τὴν δ' αὖτε προΐτείπε περίφρων Πηλεόπεια·
 εἰ μὲν δὴ θεὸς ἐστὶ θεοῖό τε ἔκλυες αὐδῆς,
 εἰ δ' ἄγε μοι καὶ κείνον οἰζυρὸν κατάλεξον,
 ἢ που ἔτι ζῶει καὶ ὄρᾳ φάος ἠελίοιο,

way is he a sinner in the eyes of the gods."

Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

"Why, sister, have you come here? Before this it has not been your habit to come, for you dwell in a home far away. And you bid me cease from my grief and the many pains that distress me in mind and heart. Long since I lost my noble husband of the lion heart, preeminent among the Danaans in all the virtues there are, noble, whose fame is wide through Hellas and mid-Argos. And now again my well-loved son has gone away in a hollow ship a mere child, knowing nothing of toils or the gatherings of men. For him I sorrow even more than for that other, and tremble for him, and fear lest anything befall him, whether it be in the land of the men to whom he is gone, or on the sea. For many foes are plotting against him, eager to slay him before he comes back to his native land."

Then the dim phantom answered her and said: "Take heart and be not in your mind too greatly afraid; since such a guide goes with him as other men too have prayed to stand by their side, for she has power—Pallas Athene herself and she pities you in your sorrow, for she it is who has sent me forth to tell you this."

Then again wise Penelope answered her: "If you are indeed a god, and have listened to the voice of a god, come, tell me, I pray you, also of that man of sorrows, whether he still lives and beholds the light of the sun, or whether he is

¹⁹ Line 816 was rejected by Aristarchus; cf. 726 and 1.344.

ἣ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.”

835 τὴν δ' ἀπαμειβόμενοι προσέειπ' εἰδωλον Ἀμεινιοί·

“οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,
ζῶει ὅ γ' ἣ τέθνηκε· κακοὶ δ' αἰετώλια βάζειν.”

ὥς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη
ἔς πνοιᾶς ἀνέμων. ἣ δ' ἔξ ὕπνου ἀνόρουσε

840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέστυτο νυκτὸς ἀμολγῶ

μνηστῆρες δ' ἀταβάντες ἐπεπλεον ὑγρὰ κελύετο
Τηλεμάχῳ φόρον αἰπὺν ἐνὶ θρεσὶν ὀρμαίνοντες
ἔστι δέ τις νῆσος μέσση ἀλὶ πετρήεσσα.

845 μεσσηγὺς Ἰθάκης τε Σαμωῖο τε παιπαλοέσσης,
Ἰαστερίς, οὐ μεγάλη λιμένες δ' ἐνὶ τανλοχοὶ αὐτῇ
ἀμφίδημοι τῇ τοι γε μετὰ λοχῶσι τες Ἀχαιοί.

BOOK 4

already dead and in the house of Hades."

And the dim phantom answered her and said: "No, of him I shall not speak explicitly, whether he be alive or dead; it is an ill thing to speak words vain as wind."

So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness of night.

But the suitors embarked, and sailed over the watery ways, pondering in their hearts utter murder for Telemachus. There is a rocky isle in the midst of the sea, midway between Ithaca and rugged Samos, Asteris, of no great size, but in it is a harbor where ships may lie, with an entrance on either side. There, in ambush, the Achaeans waited for him.

Ε

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὄρνυθ', ἵν' ἀθανάτοισι φύως φεροι ἡδὲ βροτοῦσι·
 οἱ δὲ θεοὶ θῶκοι δὲ καθίζαισι, ἐν δ' ἄρα τοῖσι
 Ζεὺς ὑψιβρεμετης, οὗ τε κρατος ἐστὶ μέγιστον·
 5 τοῖσι δ' Ἀθηναίῃ λέγε κηδεα πολλὰ Ὀδυσῆος
 μνησταμένην μέλε γάρ οἱ ἐὼν εἰ δόμασι νύμφης·

 "Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲρ ἔοιτες
 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
 σκηπτούχος βασιλεὺς, μηδὲ θρεσὶν αἰσιμα εἰδώς,
 10 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζου·
 ὥς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν,
 ἀλλ' ὁ μὲν εἰ νηστὴρ κεῖται κρατέρ' ἀλγεα παισιν
 νύμφης εἰ μεγάρουσι Καλυβοῦς, ἢ μιν ἀνάγκη
 15 ἰσχει, ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκεσθαι
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἱ κεν μιν πεμποῖεν ἐπ' εὐρέα ρῶτα θαλάσσης,
 γυνὴν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμῶασιν·
 οἴκαδ' ἐπιστόμεον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοῇ·
 20 ἐς Πύλον ἡγαθέην ἡδ' ἐς Λακεδαίμονα διῆν."

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "τέκνον ἐμόν, ποῖόν σε ἔπος φύνγει ἔρκος ὁδόντων·

BOOK 5

Now Dawn arose from her couch from beside lordly Tithonus, to bear light to the immortals and to mortal men. And the gods were sitting down to council, and among them Zeus, who thunders on high, whose might is supreme. To them Athene was recounting the many woes of Odysseus, as she called them to mind; for it troubled her that he remained in the dwelling of the nymph:

"Father Zeus, and you other blessed gods that are forever, never hence forward let sceptered king with a ready heart be kind and gentle, nor let him heed righteousness in his mind; but let him ever be harsh, and deal unjustly, seeing that no one remembers divine Odysseus of the people whose lord he was, although gentle was he as a father. Yet he lies in an island suffering grievous pains, in the halls of the nymph Calypso, who keeps him perforce, and he cannot return to his own land, for he has at hand no ships with oars and no comrades to send him on his way over the broad back of the sea; and now again they are minded to slay his well-loved son on his homeward way, for he went in quest of tidings of his father to sacred Pylos and to splendid Lacedaemon."

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped the barrier of your

οὐ γὰρ δὴ τοῦτοι μὲν ἐβούλευτας ῥοοὶ αὐτῇ,
ὥς ἦ τοι κείρους Ὀδυσσεὺς ἀποτύπεται ἐλθών.

- 25 Τηλέμαχον δὲ σὺν πέριβον ἐπισταμένως, δύνασαι γάρ,
ὥς κε μάλ' ἀσκηθῆς ἥν πατρίδα γαῖαν ἱκῆται
μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται."

ἦ ῥα καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἡῦδα·
"Ἑρμεία, σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐστι.

- 30 εὐμῆφῃ ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλήν,
ῥόστον Ὀδυσσεύος ταλασιφρονος, ὥς κε γένηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ὁ γ' ἐπὶ σχεδίου πολυδαιμονίῳ πηματα παύσῃ
ἥματι κ' εἰκοστῇ Σχεριῇ ἐρίβωλον ἱκοίτο.

- 35 Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσιν,
πέριβονουσιν δ' εἰ τῇ φίλῃ ἐς πατρίδα γαῖαν
χαλκὸν τε χρυσὸν τε ἅλις ἐσθῆτά τε δόντες,
πόλλ', ὅσ' αἶψ' οὔδε ποτε Τροίης ἐξήρατ' Ὀδυσσεύς.

- 40 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν,
ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδεῖν καὶ ἱκεσθαι
οἴκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαῖαν."

ὥς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος Ἀργεῖφόντης,
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα.

- 45 ἀμβρόσια χρυσεία, τὰ μιν φέροι ἡμεῖς ἐφ' ὕγρῃν
ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα προῆς ἀνέμοιο.
εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργεῖφόντης.

- 50 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ·

teeth! Did you not yourself devise this plan, that in all truth Odysseus might take vengeance on these men at his coming? But concerning Telemachus, guide him in your wisdom, for you have the power, that all unscathed he may reach his native land, and the suitors may come back in their ship baffled in their purpose."

He spoke, and said to Hermes, his loyal son: "Hermes, seeing that you are at other times our messenger, declare to the fair-tressed nymph our fixed resolve, the return of steadfast Odysseus, that he may return with guidance neither of gods nor of mortal men, but that on a stoutly bound raft, suffering woes, he may come on the twentieth day to deep-soiled Scheria, the land of the Phaeacians, who are near of kin to the gods. These shall heartily show him all honor, as if he were a god, and shall send him in a ship to his own native land, after giving him stores of bronze and gold and clothing, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil. For in this manner it is his fate to see his own people, and reach his high-roofed house and his native land."

So he spoke, and the guide, Argeïphontes, did not fail to obey. At once he bound beneath his feet his beautiful sandals, immortal, golden, which bore him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand, with which he lulls to sleep the eyes of whom he will, while others again he rouses even out of slumber. With this in his hand the strong Argeïphontes flew. On to Pieria he stepped from the upper air, and swooped down upon the sea, and then

- σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,
ὅς τε κατὰ δεινούς κόλπους ἀλὸς ἀτρυγέτοιο
ἰχθῆς ἀγρώσσων πυκινὰ πτερὰ δένεται ἄλμῃ
τῷ ἵκελος πολέεσσιν ὀχῆσατο κύρραιτο Ἑρμῆς
55 ἀλλ' ὅτε δὴ τὴν νῆστον ἀφίκετο τηλοθ' ἐοῦται.
ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε
ἦεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφῃ
γαίην ἐυπλόκαμος· τὴν δ' εἶδοθι τέτμεν ἐοῦται
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσσε δ' ὁδμῇ
60 κέδρον τ' εὐκαίτοιο θύων τ' ἀπὸ τῆστοι ὁδοῦδει
δαιομένων· ἢ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ
ἰστὸν ἐποιοχόμην χρυσεῖη κερκίδ' ὕφαινε.
ὔλῃ δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
κλήθρη τ' αἰγείρος τε καὶ εὐώδης κυπαρισσός
65 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,
σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι
εἰνάλλαι, τῆσιν τε θαλάσσια ἔργα μέμηλεν.
ἢ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι.
70 κρηναὶ δ' ἐξεῖς πυτυρεὶς ῥεοὶ ὕδατι λευκῷ,
πλησΐαι ἀλλήλων τετραμμέται ἀλλυδὶς ἄλλη.
ἀμφὶ δὲ λειμώνες μαλακοὶ ἴον ἠδὲ σελίνων
θηλεον· εἴθα κ' ἔπειτα καὶ ἀθανατὸς περ ἐπελθὼν
θηήσαιο ἰδὼν καὶ τερψθεῖη φρεσὶν ἦσιν.
75 εἴθα στὰς θηεῖτο δυῖκτορος Ἀργεῖφόντης.
αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,
αὐτίκ' ἄρ' εἰς εὐρὴν σπέος ἦλυνθεν, οὐδέ μιν αἴτην
ἡγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων·

sped over the waves like a bird, the cormorant, which in quest of fish over the frightening gulfs of the unresting sea wets its thick plumage in the salt water. In such fashion did Hermes convey himself over the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and far over the isle spread the fragrance of split cedar and citronwood, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, in which long-winged birds made their nests, owls and falcons and sea crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And four springs in a row were flowing with bright water close by one another, turned one this way, one that, and round about soft meadows of violets and celery were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul, and there the guide Argeiphontes stood and marveled. But when he had marveled in his heart at all things, he went straight into the wide cave; nor did Calypso, the beautiful goddess, fail to know

- οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 80 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει
 οὐδ' ἄρ' Ὀδυσσῆα μεγάλῃτορα εἶδοι ἐτετρει,
 ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος εἴθα πάρος περ,
 δάκρυσι καὶ στοναχῇσι καὶ ἀλγεσι θυμοὶ ἐρεχθῶι,
 πόρτον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων·
 85 Ἑρμείαν δ' ἐρέεινε Καλυψώ, δῖα θεάων,
 ἐν θρόνῳ ἰδρύνσασα φαεινῷ σιγαλόεντι
 "τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλυνθας
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαριξεῖς
 αὖδα ὅ τι φροέεις; τελείσαι δέ με θυμὸς αἰωγερ;
 90 εἰ δύναιμι τελείσαι γε καὶ εἰ τετελεσμενοὶ ἔσται
 ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω."²
 ὥς ἄρα φοιρήτατα θεὰ παρέθηκε τράπεζαι
 ἀμβροσίης πλήταστα, κεραυτοὶ δὲ ἰέκταρ ἐρυθροὶ
 αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος Ἀργεῖφοιτης,
 95 αὐτὰρ ἐπεὶ δειπνήτε καὶ ἤραρε θυμὸν ἔδωδῃ,
 καὶ τότε δῆ μι' ἐπεσσιν ἀμειβομενος προσέειπεν·
 "εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν; αὐτὰρ ἐγὼ τοι
 νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ,
 Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθεμεν οὐκ ἐθέλοντα·
 100 τίς δ' ἂν ἐκὼν τοιστόνδ'ε διαδράμοι ἀλμυρὸν ὕδωρ
 ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
 ἱερά τε ρέζουσι καὶ ἐξαίτους ἐκατόμβας,
 ἀλλὰ μάλ' οὐ πῶς ἔστι Διὸς ἰόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔτ' ἀλιῶσαι,
 105 φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων,

him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, in his accustomed place, racking his heart with tears and groans and griefs. There he would look out over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

"Why, pray, Hermes of the golden wand, have you come, a revered guest and a welcome one? Before this your visits have not been frequent. Speak what is in your mind; my heart bids me fulfill it, if fulfill it I can and it is a thing that has fulfillment. But follow me further, that I may set before you entertainment."

So saying the goddess set before him a table laden with ambrosia, and mixed the red nectar. So he drank and ate, the guide Argeïphontes. But when he had dined and satisfied his heart with food, then he made answer, and addressed her, saying:

"You, a goddess, have questioned me, a god, upon my coming, and I will speak my word truly, since you ask me to. It was Zeus who bade me come here against my will. Who of his own will would speed over so great space of salt seawater, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no way possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with you a man most wretched

¹ Line 84 (= 158) was rejected by Aristarchus.

² Line 91 is omitted in the best MSS.

- τῶν ἀνδρῶν, οἳ ἄστυ πέρι Πριάμοιο μάχοντο
 εἰνᾶετες. δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
 ἣ σφιν ἐπῶρσ' ἀνέμοι τε κακοὶ καὶ κυματὰ μακρὰ
 110 ἔνθ' ἄλλοι μὲν πάντες ἀπειθήθει ἐσθλοὶ ἐταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνέμῳς τε θεροὶ καὶ κύμα πέλασσε.
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅτι τάχιστα·
 οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀποιόσθαι ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐπὶ φίλους τ' ἰδεῖν καὶ ἰκεσθαι
 115 οἶκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαῖαν.”
 ὣς φάτο, ρίγησεν δὲ Καλυψώ, δῖα θεάων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔσσοχον ἄλλων,
 οἳ τε θεαῖς ἀγᾶσθε παρ' ἀνδράσι εὐτιάζεσθαι
 120 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην.
 ὥς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἠγάασθε θεοὶ ρεία ζῶντες,
 ἦος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνὴ
 οἷς ἀγαροῖς βελεεῖται ἐποιομένη κατέπεφνε.
 125 ὥς δ' ὁπότ' Ἰασίῳνι εὐπλόκαμος Δημήτηρ,
 ᾧ θυμῷ εἷξασα, μίγῃ φιλότῃ καὶ εὐνῇ
 νειῶ ἐν τριπόλῳ οὐδὲ δὴν ἦεν ἄπυστος
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.
 ὥς δ' αὖτ' ἐν μοι ἄγασθε, θεοί, βροτῶν ἄνδρα παρῆναι.
 130 τὸν μὲν ἐγὼν εἰσάοιτα περὶ τρόπῳ βεβαῶτα
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλασας¹ ἐκέαστε μέσῳ ἐνὶ οὔρῳ πόντῳ.

above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and towering waves. There all the rest of his noble comrades perished, but as for him, the wind and the waves, as they bore him, brought him here. Him Zeus now bids you to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: "Cruel are you, you gods, and quick to envy above all others, seeing that you begrudge goddesses that they should mate with men openly, if any takes a mortal as her own bedfellow. Thus, when rosy-fingered Dawn took to herself Orion, you gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-plowed fallow land, Zeus was not long without knowledge of it, but smote him with his bright thunderbolt and slew him. And in this way again do you now begrudge me, you gods, that a mortal man should be my companion. Him I saved when he was bestriding the keel and all alone, for Zeus had struck his swift ship with his bright thunderbolt and had shattered it in the midst of

³ Lines 110f (= 133f) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107?)–111.

⁴ ἔλσας; ἐλάσας Zenodotus; cf. 7.250

- ἔρθ' ἄλλοι μὲν πάντες ἀπέφθιθαι ἐσθλοὶ ἑταῖροι.
 τὸν δ' ἄρα δεῦρ' ἀνέμους τε φέρον· καὶ κύμα πέλασσι τε
 135 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἐτρεφον, ἦδ' ἐφασκον
 θήσκειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα
 ἀλλ' ἐπεὶ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεῶν οὔτ' ἀλιῶται.
 ἔρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 140 πόοντο· ἐπ' ἀτρύγετον πέμψω δέ μιν οἷ' πῃ ἐγὼ γέ
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἱ κέν μιν πεμποῖεν ἐπ' εὐρεα τότ' αἰ θαλασσι τῆς
 αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
 ὥς κε μάλ' ἀσκηθῆς ἥν πατρίδα γαῖαν ἱκηταί·
 145 τὴν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόουτος·
 "οὔτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
 μή πῶς τοι μετοπίσθ' ἐκτεσταμένος χαλεπήνῃ"
 ὥς ἄρα φωνήσας ἀπέβη κρατὺς Ἀργεῖφόουτος·
 ἦ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια γύμψῃ
 150 ἦν, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
 τὸν δ' ἄρ' ἐπ' ἀκτῆς εἴρε καθημενόν· οὐδέ ποτ' ὅσσε
 δακρυόφιν τέρποντο, κατείβετο δὲ γλυκὺς αἶων·
 τόστοι οὐδ' ὀδυρομένο, ἐπεὶ οὐκέτι ἦν δαίτε γυμψῃ.
 ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη
 155 ἐν σπῆσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
 ἥματα δ' αἶμ' πέτρῃσι καὶ ἡμόρεοισι καθίζων
 δάκρυσσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων·
 ποῖοντο ἐπ' ἀτρύγετον δερκέεσκετο δάκρυα λείβων.
 ἀγχοῦ δ' ἵσταμένη προσηφάονεε διὰ θεάων·

the wine-dark sea. There all the rest of his noble comrades perished, but as for him, the wind and the waves, as they bore him, brought him here. Him I welcomed kindly and gave him food, and said that I would make him immortal and ageless all his days. But since it is in no way possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide nothing, that all unscathed he may return to his native land."

Then again the messenger Argeïphontes answered her: "As you propose, then, send him forth now, and beware of the wrath of Zeus, for fear he may become angry and visit his wrath upon you hereafter."

So saying, the strong Argeïphontes departed, and the queenly nymph went to the great-hearted Odysseus, when she had heard the message of Zeus. Him she found sitting on the shore, and his eyes were never dry of tears, and his sweet life was ebbing away, as he grieved for his return, for the nymph no longer pleased him. By night indeed he would sleep by her side perforce in the hollow caves, unwilling beside the willing nymph, but by day he would sit on the rocks and the sands, racking his heart with tears and groans and griefs, and he would look out over the unresting sea, shedding tears. Then coming close to him, the beautiful goddess addressed him:

⁵ Line 157 (= S3), omitted in many MSS, seems to have been unknown to Aristarchus.

- 160 "κάμμορε, μή μοι ἔτ' εἰθάρδ' ὀδύρεο, μήδε τοι αἰὼι
φθινέτω· ἤδη γάρ σε μάλ' ἀπρόφραστον ἀποπέμνω
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ
εὐρείαν σχεδύην· ἀτὰρ ἱκμα πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.
- 165 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶτοι ἐρυθροὶ
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι.
εἵματά τ' ἀμφιέτω· πέμνω δέ τοι οὔριον ὄπισθε,
ὥς κε μάλ' ἀσκηθῆς στήν πατριδὰ γαῖαν ἱκμαί.
αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὔρανόν· εὐρὺν ἔχοντι
- 170 οἳ μιν φέρτεροὶ εἰσι νοῆσαί τε κρήναί τε."
- ὥς φάτο, ριγῆσθαι δὲ πολὺτλας δῖος Ὀδυσσεύς,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ἄλλο τι δὴ σὺν θεῶ, τοδὲ μήδεαι· οὐδέ τι πομπήν,
ἢ με κέλει σχεδὺν περὶ μέγα λαῖμα θαλάσσης.
- 175 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴται
ὠκύποροι περώσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' αἶν ἐγὼν ἀέκητι σέθεν σχεδύης ἐπιβαίην.
εἰ μὴ μοι τλαίης γε, θεά, μέγα ὄρκοι ὀμοῖσται
μὴ τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο."
- 180 ὥς φάτο, μείδῃσθαι δὲ Καλλιπὸν δῖα θεάων,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ἦ δὴ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφώλια εἰδώς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.
ἴστω γὰρ τόδε γαῖα καὶ οὔρανός· εὐρὺν ὑπερθε
- 185 καὶ τὸ κατειβόμεον Στιγὸς ὕδωρ, ὅς τε μέγιστος
ὄρκος δεινότητος τε πέλει μακάρεσσιν θεοῖσιν,
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

BOOK 5

"Unhappy man, sorrow no longer here. I pray you, nor let your life pine away; for now with a ready heart I will send you on your way. Come, hew with the axe long timbers, and make a broad raft, and fasten upon it cross planks for a deck well above it, that it may bear you over the misty sea. And I will place in it bread and water and red wine to satisfy your heart, to keep hunger from you, and I will give you clothes to wear. Also I will send a fair wind behind you, that all unscathed you may return to your native land, if it be the will of the gods who hold broad heaven; for they are more powerful than I both to purpose and to fulfill."

So she spoke, and much-enduring noble Odysseus shuddered, and he spoke, and addressed her with winged words: "Some other thing, goddess, are you planning in this, and not my sending, seeing that you bid me cross on a raft the great gulf of the sea, dangerous and dismaying, over which not even the shapely, swift-faring ships pass, rejoicing in the wind of Zeus. But I will not set foot on a raft against your will, unless you, goddess, will bring yourself to swear a mighty oath that you will not plot against me any fresh mischief to my hurt."

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Truly you are a rogue, and not stunted in wit, that it has occurred to you to utter such a word. Now therefore let Earth be witness to this, and the broad Heaven above, and the down-flowing water of the Styx, which is the greatest and most fearful oath for the blessed gods, that I will not plot against you any fresh mischief to

ἀλλὰ τὰ μὲν γινώσκω καὶ φράττωμαι ἄντιστ' αἱ ἐμοὶ περ
αὐτῇ μηδοίμην, ὅτε με χρεῖω τόσον ἴκω.

190 καὶ γὰρ ἐμοὶ γινώσκω ἐστὶν εἰαυτίμος, οὐδὲ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων·"

ὥς ἄρα φωνήσας ἠγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνη βαῖνε θεοῖο
ἶξον δὲ σπείως γλαφυρὸν θεὸς ἠδὲ καὶ αἰγιόχοιο.

195 καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνῳ ἔνθεν ἀνέστη
Ἑρμείας, κύμφο δ' ἐτίθει παραπᾶσαι ἐδοδῆ
ἔσθαι καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδοντι·
αὐτῇ δ' ἀντίον ἵξεν Ὀδυσσῆος θείοιο,

τῇ δὲ παρ' ἀμβροσίῃ δμωαὶ καὶ τεκταρ ἔθηκον.
200 οἱ δ' ἐπ' ὀρείεσθ' ἐτοῖμα προκειμενα χεῖρας ἱαλλόν·
αὐτὰρ ἐπεὶ τάρπησταν ἔδητρος ἠδὲ ποτήτος
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·

διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

205 αὐτίκα γύν' ἐθέλεις ἵεσθαι, σὺν δὲ χαῖρε καὶ ἐμῆς.
εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
κῆδ' ἀναπλήσται, πρὶν πατρίδα γαίαν ἰκέσθαι,
ἐνθάδε κ' αὐτὴ μενῶν σὺν ἐμοὶ τόδε δῶμα φυλάττοισι

ἀθάνατός τ' εἴης, ἰμειρόμενός περ ἰδέσθαι

210 σὴν ἄλοχον, τῆς τ' αἰὲν ἐέλδαι ἥματα πάντα,
οὐ μὲν θην κείνης γε χερείων εὖχομαι εἶναι,
οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικει
θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν."

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις
Ὀδυσσεύς·

your hurt. On the contrary, I have such thoughts in mind, and will give such counsel, as I should devise for my own self, if such need should come on me. For my intentions are honest, and the heart in my own breast is not of iron, but feels pity."

So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all kinds of food to eat and drink, of such sort as mortal men eat. But she herself sat opposite divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, must you, just like that, go home to your own native land forthwith? Yet, even so, may you fare well. If, however, in your heart you knew all the measure of woe it is your fate to fulfill before you come to your native land, you would remain here and keep this house with me, and would be immortal, for all your desire to see your wife for whom you long day in and day out. Surely not inferior to her do I declare myself to be, either in form or in stature, since in no way is it reasonable that mortal women should vie with immortals in form or looks."

Then resourceful Odysseus answered her and said:

- 215 "πότ' ἄν θεά, μή μοι τόδ' εἰ χόω· οἶδ' αὖτε καὶ αὐτὸς
πάντα μάλ', οὔτε καὶ στείον περίφρονι Πηνελόπειᾳ
εἶδος ἀκιδνοτέρη μέγεθος τ' εὐταίεσσιν ἰδεσθαι
ἢ μὲν γὰρ βροτὸς ἐστίν, σὺ δ' ἄθαρτατος καὶ ἀζήρως·
ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἡμᾶτα πάντα
- 220 οἴκαδ' εἴ τ' ἐλθέμεναι καὶ γόστισι μοι ἡμᾶρ ἰδεσθαι
εἰ δ' αὖ τις ραίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήτομαι ἐν στήθεσσι· εἰς τὴν ταλαπείθεα θυμὸν
ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγητα
κύμασι καὶ πολέμοιο μετὰ καὶ τόδ' ἐπὶ γαίῃσιν
- 225 ὥς ἔφατ'· ἠέλιος δ' ἄρ' ἔδν καὶ ἐπὶ κρεβάτι ἦλθε
ἐλθόντες δ' ἄρα τῷ γε μυχῷ σπείοντες γλαφυροῖο
τερπέσθην φιλοσύνῃ, παρ' ἀλλήλοισι μενοιότες.
ἦμος δ' ἠριγενεῖο φαιή ροδοδουκτύλος ἦος
αὐτὶς ὁ μὲν χλαῖναν τε χιτῶνα τε εἴεντο Ὀδυσσεύς
- 230 αὐτὴ δ' ἀργυρεὸν δῆρος μετὰ εἴεντο γυνή,
λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλῇ χρύσειῃ, κεφαλῇ δ' ἐφύπερθε καλύπτρη,
καὶ τοτ' Ὀδυσσεὺς μεγαλήτορι μῆδετο πομπήν
δῶκεν οἱ πελεκυν μέγαν ἄρμειοι ἐν παλαμῇσι,
- 235 χαλκεόν, ἀμφοτερωθὲι ἀκαχμενόν· αὐτὰρ ἐν αὐτῷ
στελεῖον περικαλλὲς ἐλαῖνον, εὖ ἐναρῆρός·
δῶκε δ' ἔπειτα σκεπαρτόν· ἐξέσσι· ἦρχε δ' ὁδοῖο
γῆσον ἐπ' ἐσχατῆς, ὅθι δένδρεα μακρὰ πεφυκεί,
κλήθρη τ' αἰγείρος τ', ἐλάτη τ' ἦν οὐρανομήκης.
- 240 αὐτὰ πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς,
αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφυκεί,
ἢ μὲν ἐβῆ πρὸς δῶμα Κλυμένη, διὰ θεῶν.

"Mighty goddess, do not be angry with me for this. I know very well myself that wise Penelope is less impressive to look upon than you in looks and stature, for she is a mortal, while you are immortal and ageless. But even so I wish and long day in and day out to reach my home, and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a heart that endures affliction. For before now I have suffered much and toiled much amid the waves and in war; let this trouble be added to those."

So he spoke, and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave, and took their joy of love, remaining by each other.

As soon as early Dawn appeared, the rosy-fingered, at once Odysseus put on a cloak and a tunic, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she threw a beautiful girdle of gold, and on her head she placed a veil. Then she set herself to plan the departure of great-hearted Odysseus. She gave him a big axe, well fitted to his hands, an axe of bronze, sharpened on both sides; and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well-seasoned, which would float for him lightly. But when she had shown him where the tall trees grew, Calypso, the beautiful goddess, returned homeward, while he fell to

⁶ ἐφύπερθε Aristarchus: ἐπέθηκε

- αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦνυτο ἔργον.
 εἵκοσι δ' ἔκβαλε πάντα, πελέκκηται δ' ἄρα χαλκῷ
 245 ξέσσιτε δ' ἐπισταμένως καὶ ἐπὶ σταθμῇν ἰθύνει
 τόφρα δ' ἔρεικε τέρετρα Καλυψῷ δῖα θεάῳ
 τέτρηρεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισιν.
 γόμφουσιν δ' ἄρα τῇ γε καὶ ἁρμοιήσιν ἁραστει
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνὴρ
 250 φορτίδος εὐρείης· ἐν εἰδῶς τεκτοίνεσθαι
 τοῖσιτον ἐπ' εὐρείαι σχεδὸν ποιήσας· Ὀδυσσεύς
 ἴκρια δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
 255 πρὸς δ' ἄρα πηδαλίοι ποιήσατο, ὅφρ' ἰθύνει
 φράζε· δε μιν ῥίπεσσι διαμπερές οἴσινιησι
 κύματος εἴλαρ ἔμειν· πολλὴν δ' ἐπεχεύατο ὕλην
 τόφρα δὲ φάρε' ἔνεικε Καλυψῷ, δῖα θεάων,
 ἰστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
 260 εἰ δ' ὑπέρως τε καλὸς τε ποδῶς τ' εἰέδησεν ἐν αὐτῇ
 μοχλοῖσιν δ' ἄρα τὴν γε κατεινύσει· εἰς ἅλα δῖαν
 τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτω πέμπ' ἀπὸ νῆστον δῖα Καλυψῷ,
 εἵματα τ' ἀμφιεσταιτα θνώδεα καὶ λονταστα
 265 ἐν δὲ οἱ ἄσκόι ἐθήκε θεὰ μελαγρὸς οἶκος
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦμα
 κωρύκῳ· ἐν δὲ οἱ ὄψα τίθει μενοεικέα πολλά·
 οὔρον δὲ προέηκεν ἀπήμονά τε λιάρόν τε.
 γηθόσυννος δ' οὔρῳ πέτασ' ἰστία δῖος Ὀδυσσεύς.
 270 αὐτὰρ ὁ πηδαλίοι ἰθύετο τεχνήντεως

BOOK 5

cutting timbers, and his work went forward speedily. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and trued them to the line. Meanwhile Calypso, the beautiful goddess, brought him augers; and he bored all the pieces and fitted them to one another, and with pegs and morticings he hammered it together. Wide as a man well-skilled in carpentry marks out the curve of the hull of a freight ship, broad of beam, just so wide did Odysseus make his raft. And he set in place the decks, bolting them to the close-set ribs, as he continued the work; and he finished the raft¹ with long gunwales. In it he set a mast and a yard arm, fitted to it, and furthermore made him a steering oar, with which to steer. Then he fenced in the whole from stem to stern with willow withes to be a defense against the waves, and covered the bottom with brush. Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers worked it down into the bright sea.

Now the fourth day came and all his work was done. And on the fifth the beautiful Calypso sent him on his way from the island after she had bathed him and dressed him in fragrant clothing. On the raft the goddess put a skin of dark wine, and another, a large one, of water, and provisions, too, in a bag. In it she put many good things to satisfy his heart, and sent him, too, a fair wind, gentle and warm. Gladly then did noble Odysseus spread his sail to the breeze; and he sat and guided his raft skillfully with the

¹ In describing the construction of Odysseus' raft, Homer seems to have made use of a traditional poetic description of the building of a ship. D.

- ἡμερος, οὐδέ οἱ ὕπτος ἐπὶ βλεφάρουσιν ἐπιπτει
 Πηλιάδας τ' ἐσορῶντι καὶ ὄψε' δύνοντα Βοώτην
 Ἄρκτον θ', ἦν καὶ ἄμαξαν ἐπὶ κλισίῃσι καλέοντι
 ἢ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
 275 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο·
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψώ, δῖα θεάων,
 πορτοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα
 ἐπὶ δὲ καὶ δέκα μὲν πλεεὶ ἡμῖα πορτοπορευόν·
 ὀκτωκαίδεκάτῃ δ' ἐφάνη ὄρεα σκιδόεντα
 280 γαίης Φαιηκῶν, ὅθι τ' ἀγχιστοὶ πέλει αὐτῷ
 εἴσατο δ' ὥς ὅτε ῥινὸν¹ ἐν ἡεροειδέϊ πόντῳ.
 τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολυμῶν ὀρέων ἰδεῖ· εἴσατο γάρ οἱ
 πόρτον ἐπιπλώων· ὁ δ' ἐχέσατο κηροθὴ μάλλον,
 285 κυρήσας δὲ κάρη προτὶ οἱ μινθήσατο θυμόν·
 "ὦ πόποι, ἦ μάλα δὴ μετεβουλεύεσθαι θεοὶ ἄλλως
 ἀμφ' Ὀδυσσῆϊ ἐμῷ μετ' Αἰθιοπέεσσιν εἴοιτος,
 καὶ δὴ Φαιηκῶν γαίης σχεδόν, ἐςθ' οἱ αἴσα
 ἐκφυγεῖν μετὰ πείραρ οὐζύος, ἢ μιν ἱκάνει.
 290 ἀλλ' ἐπεὶ μὲν μιν φημι ἄδην ἔλααν κακότητος,"
 ὥς εἰπὼν στυγαγὲν νεφέλας, ἐτάραξε δὲ πόρτον
 χερσὶ τρίαιναι· ἔλῳι· πάσας δ' ὀρόθηνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόρτον· ὀρώρει δ' οὐρανόθεν γῆξ.
 295 σὺν δ' Εὐφρύς τε Νότος τ' ἔπεισον Ζέφυρός τε δυσηῆς
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων,
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ.

¹ ὅτε ῥινὸν MSS: ὅτ' ἐρινὸν Aristarchus

BOOK 5

steering oar, nor did sleep fall upon his eyelids, as he watched the Pleiades, and late-setting Boötes, and the Bear, which men also call the Wain, which ever circles where it is and watches Orion, and alone has no part in the baths of Ocean. For this star Calypso, the beautiful goddess, had bidden him to keep on the left hand as he sailed over the sea. For seventeen days then he sailed over the sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him; and it looked like a shield in the misty sea.

But the lordly Earth-shaker, as he came back from the Ethiopians,² beheld him from afar, from the mountains of the Solymi: for he came into his sight sailing over the sea; and he became the more angry in spirit, and shook his head, and thus he spoke to his own heart:

"Out on it! The gods have certainly changed their purpose regarding Odysseus, while I was among the Ethiopians. Here he is near to the land of the Phaeacians, where it is his fate to escape the trial of misery which has come upon him. Nevertheless, even yet, I think I shall give him his fill of evil."

So saying, he gathered the clouds, and seizing his trident in his hands troubled the sea, and roused all blasts of every sort of wind, and hid with clouds land and sea alike; and down from heaven night came rushing. Together the East Wind and the South Wind dashed, and the fierce-blowing West Wind and the North Wind, born in the bright heaven, rolling before him a great wave. Then were the knees of Odysseus loosened, and the heart within him

² See I.22f. M

- ὀχθήσας δ' ἄρα εἶπε πρὸς οἷν μεγαλήτορα θυμῷ
 "ὦ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται;
 300 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,
 ἧ μ' ἔφατ' ἐν πόρτῳ, πρὶ πατρίδα γαῖαι ἰκέσθαι
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.
 οἷοισιν γεφέεσσι περιστέφει οὔραιον εἰρήνι
 Ζεὺς, ἐτάραξε δὲ πόρτοι· ἐπισπερχοῦσι δ' ἀελλαι
 305 παντοίων ἀνέμων, νῦν μοι σῶς αἰπὺς ὄλεθρος,
 τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες,
 ὥς δ' ἰδὼν ἐγὼ γ' ὀφελον θαίεειν καὶ ποτμοὶ ἐπισπείν
 ἥματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα
 310 Τρῶες ἐπέρριψαν περὶ Πηλεΐῳνι θανόντι,
 τῷ κ' ἔλαχον κτερεῶν, καὶ μὲν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλεῶ θανάτῳ εἵμαρτο ἀλώϊαι·
 ὥς ἄρα μοι εἰποῖτ' ἔλασται μετὰ κύμα κατ' ἄκρης
 δεινὸν ἐπεσιγήμενοι, περὶ δὲ σχεδίῃ ἐλελίζε
 315 τῇλε δ' ἀπὸ σχεδῆς αὐτὸς πεσε, πηδάλιοι δὲ
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἰστὸν ἔαξεν
 δεινὴ μισγομεῖων ἀνεμοὶ ἐλθοῦσα θύελλα,
 τηλοῦ δὲ σπείροι καὶ ἐπικροῖ ἐμπείτε πορτοῖ
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
 320 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς·
 εἵματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε διὰ Καλιψώ,
 οὐδὲ δὲ δὴ ῥ' ἀνέδιν, στόματος δ' ἐξέπτυσσε ἄλμην
 πικρὴν, ἧ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν,
 ἀλλ' οὐδ' ὥς σχεδῆς ἐπελήθετο, τειρόμενός περ,

8 ὥς· καὶ

BOOK 5

melted, and deeply shaken he spoke to his own great-hearted spirit:

"Ah me, wretch that I am! What in the end will befall me? I fear that all that the goddess said was true, when she declared that on the sea, before I came to my native land, I should fill up my measure of woes; now all this is being brought to pass. Such are the clouds with which Zeus overcasts the broad heaven, and so has he stirred up the sea, and the blasts of every kind of wind sweep upon me; now is my utter destruction sure. Thrice blessed those Danaans and four times blessed who perished in those days in the wide land of Troy, doing the pleasure of the sons of Atreus. Would that like them I too had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now it is by a miserable death that it was my fate to be cut off."

Even as he was saying this the great wave struck him from above, rushing upon him with terrible force, and spun his raft in a circle. Far from the raft he fell, and let fall the steering oar from his hand; his mast was broken in the middle by the fierce blast of tumultuous winds that came upon it, and far in the sea sail and yardarm fell. As for him, for long the wave held him under, nor could he rise at once from beneath the onrush of the great wave, for the garments which beautiful Calypso had given him weighed him down. At length, however, he came up, and spat forth from his mouth the bitter brine which flowed in streams from his head. Yet even so he did not forget his

- 325 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς.
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἅμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήληται ἔχονται.
 330 ὥς τὴν ἅμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα
 ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι.
 ἄλλοτε δ' αὖτ' Εὐρὸς Ζεφύρῳ εἰξαισκε διώκειν.
 τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφενος Ἰνώ.
 Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
 335 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς.
 ἥ ῥ' Ὀδυσσῇ ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα,
 αἰθνή δ' εἰκνία ποτῇ αἰεδύετο λίμνης.
 ἶξε δ' ἐπὶ σχεδίσῃ πολυδέσμου εἶπέ τε μῦθον.⁹
 "κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐρωσίχθων
 340 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;
 οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαίνων,
 ἀλλὰ μάλ' ὦδ' ἐρξαι, δοκεῖς δέ μοι οὐκ ἀπιτύσσειν.
 εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
 345 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.
 τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεται ἡπείρου,
 ἅψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 350 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀποινόσφι τραπέσθαι "

⁹ πολυδέσμον εἶπέ τε μῦθον· καί μιν πρὸς μῦθον ἔειπε

BOOK 5

raft, in distress though he was, but lunged after it amid the waves, and laid hold of it, and sat down in the middle of it, seeking to escape the doom of death; and the great seas bore the raft this way and that along their course. As when in autumn the North Wind bears the thistle tufts over the plain, and close they cling to one another, so did the winds bear the raft this way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

But the daughter of Cadmus, Ino of the beautiful ankles, saw him, that is, Leucothea, who formerly was a mortal of human speech, but now in the depths of the sea has won a share of honor from the gods. She was touched with pity for Odysseus, as he wandered beset with troubles, and she rose up from the waters like a sea mew on the wing, and sat on the stoutly bound raft, and spoke, saying:

"Unhappy man, how is it that Poseidon, the earth-shaker, has so astoundingly willed your pain,¹ in that he sows for you the seeds of so many evils? Yet certainly he shall not utterly destroy you for all his rage. Instead, do as I say; you seem not to lack understanding. Strip off these garments, and leave your raft to be driven by the winds, while you by swimming with your hands strive to reach the land of the Phaeacians, where it is your fate to escape. Come, take this veil, and stretch it beneath your breast. It is immortal, and there is no fear that you shall suffer any hurt, or perish. But when with your hands you have laid hold of the land, untie it again and throw it into the wine-dark sea far from the land and yourself turn away."

¹ *ωδύρατ* : a pun on Odysseus' name, as noted at 1.62, D.

- ὥς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
αὐτὴ δ' ἄψ ἔς πόντον ἐδύσετο κυμαίνοντα
αἰθυίῃ ἐικυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,
355 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμοῖ·
“ὦ μοι ἐγώ, μή τίς μοι ὑφαίνῃσιν δόλον αὔτε
ἀθανάτων, ὃ τέ με σχεδίας ἀποβῆναι ἀνώγει.
ἀλλὰ μάλ' οὐ πῶ πείσομαι, ἐπεὶ ἐκὰς ὀφθαλμοῖσιν
γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.
360 ἀλλὰ μάλ' ὦδ' ἔρξω δοκέει δέ μοι εἶναι ἀριστον·
ὄφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κῦμα τινάξῃ,
νύξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.”
365 ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινὸν τ' ἀργαλέον τε, κατηρεφες, ἤλασε δ' αὐτόν·
ὥς δ' ἄνεμος ζαῆς ἠίων θημῶνα τινάξῃ
καρφαλεῶν τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη·
370 ὥς τῆς δούρατα μακρὰ διεσκέδασ', αὐτὰρ Ὀδυσσεύς
ἀμφ' ἐνὶ δούρατι βαῦτε, κέληθ' ὥς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηγὴς ἀλὶ κάππευε, χεῖρε πετάσσας.
375 νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων,
κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·
“οὕτω νῦν κακὰ πολλὰ παθὼν ἀλώω κατὰ πόντον,
εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγήης.

BOOK 5

So saying the goddess gave him the veil, and herself plunged again into the surging sea, like a sea mew; and the dark wave hid her. Then the much-enduring, noble Odysseus pondered, and deeply shaken he spoke to his own great-hearted spirit:

"Woe is me! Let it not be that some one of the immortals is again weaving a snare for me, that she bids me leave my raft. I shall not in any case obey her yet, for far off was the land my eyes beheld, where she said I was to escape. This is what I shall do, and it seems to me to be the best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure the troubles I have; but when the waves shall have shattered the raft to pieces, I will swim, seeing that there is nothing better to devise."

While he pondered thus in mind and heart, Poseidon, the earth-shaker, made to rise up a great wave, dangerous and dismaying, arching over from above, and drove it upon him. And as when a strong wind tosses a heap of straw that is dry, and some it scatters here, some there, just so the wave scattered the timbers of the raft. But Odysseus bestrode one plank, as though he were riding a horse, and stripped off the garments which the beautiful Calypso had given him. Then at once he stretched the veil beneath his breast, and flung himself into the sea with hands outstretched, ready to swim. And the lordly Earth-shaker saw him, and, shaking his head, thus he spoke to his own heart:

"So now, after you have suffered many ills, go wandering over the sea, until you come among men fostered by

ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος."

380 ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους.
ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δῶματ' ἔασιν.

αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.
ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους.
παύσαισθαι δ' ἐκέλευε καὶ εἰρητῆραι ἄταιτας
385 ὦρσε δ' ἐπὶ κραιπλὸν Βορέην, πρὸ δὲ κύματ' ἔαξει.
ῥος δ' Φαιήκεσσι φιληρέτμοισι μιγείη
διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.

ἔνθα δ' ὡς νύκτας δύο τ' ἡματα κύματι πηγῶ
πλάζετο, πολλὰ δέ οἱ κραιδίη προτυπώσεται ὀλεθροῖσι
390 ἀλλ' ὅτε δὴ τρίτον ἡμῖν ἐνπλόκαμος τελεσὶ ἦώς,
καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη
ἔπλετο νηνεμίη· ὁ δ' ἄρα σχεδὸν εἴσιδε γαίαν
ὄξ' ἄν μάλα προιδῶν, μεγαλὸν ὑπὸ κυματος ἀρτθεῖς
ὥς δ' ὅτ' ἂν ἀσπᾶσιος βίωτος παίδεσσι φαίῃη
395 πατρός, ὃς ἐν γούνασι κεῖται κρατέρ' ἄλγεα πάσχωιν,
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχρει δαίμων,
ἀσπᾶσιος δ' ἄρα τότε γε θεοὶ κακότητος ἔλυσαν.
ὥς Ὀδυσῆ' ἀσπαστὸν εἰσάτο γαῖα καὶ ὕλη,
ῖν' ἔπειγόμενος ποισὶν ἡπείρου ἐπιβῆναι.
400 ἀλλ' ὅτε τότεσσιν ἀπῆν' ὅσσιν τε γέγωνε βοήσας,
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
ρόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείροιο
δεινὸν ἐρειγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄλγῃ·
οὐ γὰρ ἔσαν λιμένες ῖν' ὅχοι, οὐδ' ἐπιωγαί.
405 ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε·
καὶ τότε Ὀδυσσιῆος λύτο γούνατα καὶ φίλον ἦτορ,

BOOK 5

Zeus. Yet even so, I think, you shall not make light of your suffering."

So saying, he lashed his beautifully maned horses and came to Aegae, where is his glorious palace.

But Athene, daughter of Zeus, had another thought. She checked the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before him, to the end that Zeus-born Odysseus might come among the Phaeacians, lovers of the oar, escaping from death and doom.

Then for two nights and two days he was driven about over the swollen waves, and many times his heart foresaw destruction. But when fair-tressed Dawn brought to its birth the third day, then the wind ceased and there was a windless calm, and he caught sight of the shore close at hand, casting a quick glance forward, as he was raised up by a great wave. And in the same way as when most welcome to his children appears the life of a father who lies in sickness, bearing strong pains, long wasting away, and some cruel god assails him, but then to their joy the gods free him from his woe, so to Odysseus did the land and the wood seem welcome; and he swam on, eager to set foot on the land. But when he was as far away as a man's voice carries when he shouts, and heard the boom of the sea upon the reefs—for the great wave thundered against the dry land, belching upon it in terrible fashion, and all things were wrapped in the foam of the sea; for there were neither harbors where ships might ride, nor roadsteads, but projecting headlands, and reefs, and cliffs—then were the knees of Odysseus loosened and the heart within him

ὀχθήσας δ' ἄρα εἶπε πρὸς οἱ μεγαλήτορα θυμοί·

“ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπεία δῶκεν ιδέσθαι
 Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρησα.¹⁰

410 ἔκβασις οὐ πη φαίνεθ' ἄλός πολιοῖο θύραζε·
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
 βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
 ἀγχιβαθὴς δὲ θάλασσιτα, καὶ οὐ πως ἔστι πόδεσσιν
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·

415 μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης.
 δείδω μή μ' ἐξαυτὶς ἀναρπάξασα θύελλα

420 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα,
 ἥέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
 οἶδα γάρ, ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.”

ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 425 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτὴν
 εἶθ' αὖ κ' ἀπὸ ρινοῦς ὀρυφθῇ, σὺν δ' οὔτε ἀράχθῃ.
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεά, γλαυκῶπις Ἀθήνη·
 ἀμφοτερῇσι δὲ χερσὶν ἐπεισιγμένους λάβε πέτρης.
 τῆς ἔχετο στενάχων, ἦος μέγα κῦμα παρήλθε.

430 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις
 πληῖεν ἐπεισιγμένον, τηλοῦ δέ μιν ἔμβαλε πόντος.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο

¹⁰ ἐπέρησα: ἐτέλεσσα

BOOK 5

melted, and deeply shaken he spoke to his own great-hearted spirit:

"Ah me, when Zeus has at last granted me to see the land beyond my hopes, and I have prevailed to cleave my way and to cross this gulf, nowhere does there appear a way to come out from the gray sea. For outside are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close to shore, so that there is no way to stand firm on both feet and escape evil. As I try to come ashore a great wave may seize me and dash me against the jagged rock, and so shall my effort be in vain. But if I swim on yet further in hope of finding shelving beaches and harbors of the sea, I fear that the storm wind may catch me up again, and bear me, groaning heavily, over the fish-filled sea; or that some god may even send forth upon me some great monster out of the sea, like those that glorious Amphitrite breeds in such numbers. For I know how the great Earth-shaker wills me pain."¹

While he pondered these things in mind and heart, a great wave bore him against the rugged shore. There would his skin have been stripped off and his bones broken, had not the goddess, flashing-eyed Athene, put a thought in his mind. On he rushed and seized the rock with both hands, and cling to it, groaning, until the great wave went by. Thus he escaped this wave, but in its backward flow it once more rushed upon him and struck him, and flung him far out in the sea. And just as, when a cuttlefish is dragged from its hole, many pebbles cling to its

¹ ὁδὸςδυσταί, another instance of the pun on Odysseus' name noted at 1.62. D.

- πρὸς κοτυληδονόφιν πυκινὰ λείγγες ἔχονται,
ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
435 ῥινοὶ ἀπέδρηφθεν· τὸν δὲ μέγα κύμα κάλυψε
ἔνθα κε δὴ δύστηνος ὑπὲρ μόροι ὤλετ' Ὀδυσσεύς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἐξαναδύς, τὰ τ' ἐρεύγεται ἥπειρόνδε,
ῥῆχε παρέξ, ἐς γαῖαν ὁρῶμεϊος, εἰ ποὺ ἐδεύροι
440 ἠϊόνας τε παραπληῆγας λιμένας τε θαλάσσης,
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἶξε νέων, τῇ δὴ οἱ εἴεσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἔγνω δὲ προρέοντα καὶ εὔξατο ὄν κατὰ θυμόν·
445 "κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπὰς.
αἰδοῖός μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σὸν τε ρόον σά τε γούναθ' ἰκάνω πολλὰ μογήσας.
450 ἀλλ' ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὐχόμαι εἶναι."
ὥς φάθ', ὁ δ' αὐτίκα παῦσται ἐὼν ρόον· ἔσχε δὲ κύμα,
προσθε δὲ οἱ ποιησέ γαλήνην, τὸν δ' ἐστάσσειν
ἐς ποταμοῦ προχοαίς, ὁ δ' ἄρ' ἀμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἀλὶ γὰρ δέδμητο φίλον κῆρ.
455 ὦδε δὲ χροῖα πάντα, θάλαυστα δὲ κήκιε πολλή
ἄν· στόμα τε ῥῖνάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναιδος
κεῖτ' ὀλιγηπελέων, κύματος δὲ μιν αἰνὸς ἵκανε·
ἀλλ' ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.
460 καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθῆκεν.

BOOK 5

suckers, so from his valiant hands were bits of skin stripped off against the rocks; and the great wave covered him. Then surely would unfortunate Odysseus have perished beyond his fate, had not flashing-eyed Athene given him presence of mind. Making his way out of the surge where it belched upon the shore, he swam outside, looking continually toward the land in hope to find shelving beaches and harbors of the sea. But when, as he swam, he came to the mouth of a fair-flowing river, where seemed to him the best place, since it was smooth of stones, and there was shelter from the wind there, he knew the river as he flowed forth, and prayed to him in his heart:

"Hear me, king, whoever you are. As to one greatly longed for do I come to you seeking to escape out of the sea from the threats of Poseidon. Reverend even in the eyes of the immortal gods is that man who comes as a wanderer, as I have come to your stream and to your knees, after many toils. Pity me, king; I declare myself your suppliant."

So he spoke, and the god at once made his current cease, and checked the waves, and made a calm before him, and brought him safely to the mouth of the river. And he let his two knees bend and his strong hands fall, for the heart within him was crushed by the sea. And all his flesh was swollen, and seawater oozed in streams up through his mouth and nostrils. So he lay breathless and speechless, with hardly strength to move; for terrible weariness had come upon him. But when he revived, and his spirit returned again into his breast, then he unbound from him the veil of the goddess. He let it fall into the seaward-

ἄψι δ' ἔφερει μέγα κῦμα κατα ῥόον· αἶψα δ' ἄρ' Ἰτὼν
 δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
 στοίῳ ὑπέκλινθη, κύπε δὲ ξείθεροι ἄρουραι
 ὀχθήσας δ' ἄρα εἶπε πρὸς οἱ μεγαλήτορα θυμοῖ·

465 “ὦ μοι ἐγὼ, τί πάθω; τί νῦ μοι μήκιστα γένηται;
 εἰ μὲν κ' ἐν ποταμῷ δυσκηδεά τρυκτα θνηλαστώ
 μὴ μ' ἄμυδις στίβῃ τε κακῇ καὶ θῆλυς ἔερση
 ἐξ ὀλιγηπελὴς δαμάσῃ κεκαφηότα θυμόν·
 αὔρῃ δ' ἐκ ποταμοῦ ψυχρῇ πνέει ῥῶθι πρό.

470 εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλῃν
 θάμνοισι ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
 ῥίγος καὶ κόματος· γλυκερὸς δὲ μοι ὑπὶος ἐπελθῇ.
 δεῖδω, μὴ θήρευσιν ἔλωρ καὶ κύρμα γένωμαι.”

ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·

475 βῆ ῥ' ἵμεν εἰς ὑλὴν· τῇ δὲ σχεδὸν ὑδάτος εἶρει
 ἐν περιφαινομένῳ· δούους δ' ἀπ' ὑψηλῆς θάμνων
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἀπ' οὗτ' ἀνέμοι διατῇ μέγος ὑγρὸν αἰετοῖ,
 οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,

480 οὔτ' ὀμβρος περσασκε διαμπερες· ὥς ἄρα πυκνοὶ
 ἀλληλουσι· ἐφθι ἐπαμοιβαδὶς· οὐς ὑπ' Ὀδυσσεὺς
 δύνετ'· ἀδάρ δ' εὐνῇν ἐπαμηγαστο χερσὶ φίλῃσιν
 εὐρείαν· φυλλῶν γάρ ἐην χύσις ἤλιθα πολλή,
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι

485 ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι.
 τῇ μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχειράτο φύλλων,
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ

flowing river; and the great wave bore it back down the stream, and Ino quickly received it in her hands. Odysseus, going back from the river, sank down in the reeds and kissed the earth, the giver of grain; and deeply shaken he spoke to his own great-hearted spirit:

"Ah me, what will become of me? What in the end will befall me? If here in the river bed I keep watch throughout the weary night, I fear that together the bitter frost and the fresh dew may overcome in my feebleness my gasping spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick bushes, in the hope that the cold and the weariness might leave me, and if sweet sleep comes over me, I fear I may become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he set out for the wood, and he found his spot near the water beside a clearing; there he crept beneath two bushes which grew from the same place, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept. Without delay he swept together with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. Seeing it, much-enduring, noble Odysseus was glad, and lay down in the middle of it, and heaped over him the fallen leaves. And as a man hides a

ἀγροῦ ἐπ' ἐσχατιῇς, ᾧ μὴ πάρα γείτονες ἄλλοι.
 490 σπέρμα πυρὸς σφάζει· ἵνα μὴ ποθὲι σπυγέειαι
 ὥς Ὀδυσσεὺς φύλλοισι καλέεσθαι· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦν, ἵνα μιν παύσειε τάχιστα
 δαΐδοντος καματοῦ φίλα βλεψάμεν ἀμφικαλνύσας

BOOK 5

brand beneath the dark embers in an outlying farm, a man who has no neighbors, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.

Ζ

- Ὡς ὁ μὲν ἔϊθ' ἀκαθεῖνδε πολυτάλας δῖος Ὀδυσσεύς
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ.
 5 ἀγχού Κυκλώπων ἀνδρῶν ὑπερνηορέοντων,
 οἳ σθεαὺς στυγέσκοντο· βίηφι δὲ θερπτεροὶ ἦσαν
 ἔϊθ' ἀναστήσας ἄγε Ναυσίθοος θεοειδής,
 εἶσεν δὲ Σχερίῃ, ἐκάς ἀνδρῶν ἀλφειστάων,
 ἀμφὶ δὲ τεῖχος ἐλασσε πολεὶ, καὶ ἔδειματο οἴκους.
 10 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς· Λιδόιστ' δὲ βεβῆκει.
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἅπο μῆδεα εἰδώς.
 τοῦ μὲν ἐβῆ πρὸς δῶμα θεῶ, γλαυκῶπις Ἀθηνη,
 νόστον Ὀδυσσῆϊ μεγαλήτορι μητιώσα.
 15 βῆ δ' ἱμεῖς ἐς θαλαμον πολυδαίδαλον, ᾧ ἔτι κούρη
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίῃ,
 Ναυσικάα, θυγατὴρ μεγαλήτορος Ἀλκινόοιο.
 παρ δὲ δὴ ἀμφιπολοὶ, Χαρίτων ἅπο κάλλος ἔχονταί,
 σταθμοῖν ἐκάτερθ'· θύραι δ' ἐπέκειντο φαειναί.
 20 ἧ δ' ἀνέμον ὥς προῦν ἐπέσταντο δέμναι κούρης,
 στή δ' ἀρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

BOOK 6

So he lay there asleep, the much-enduring, noble Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hypereia near the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From there Nausithous, the godlike, had removed them, and led and settled them in Scheria far from bread-eating mankind. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the plowlands; but he by this time had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to the chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and looks, Nausicaa, the daughter of great-hearted Alcinous; by her slept two handmaids, gifted with beauty by the Graces, one on either side of the doorposts, and the bright doors were shut.

Like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking

εἶδομένη κοῖρην τανυστικλειτοῖο Δυμαιτος
 ἥ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
 τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

25 "Ναυσικάα, τί γὰρ σὺ ὧδε μεθῆμοια γείστο μητρί;
 εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,

στοὶ δὲ γάμος σχεδόν ἐστί· ἵτα χρὴ καλὰ μὲν αὐτῇ
 ἔνυσσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ' ἄγωνται.

30 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
 ἐσθλή, χαίρουσσι δὲ πατὴρ καὶ ποτνια μήτηρ.

ἀλλ' ἴομεν πλυνέουσai ἅμ' ἡοῖ φαινομένηφι
 καὶ τοι ἐγὼ σινιέριθος ἅμ' εἶομαι ὀφθαλμοῖσι ταχέεσσιν
 ἐντύνειαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·
 ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

35 πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.

ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
 ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
 καὶ δὲ στοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν

40 ἔρχεσθαι· πολλὸν γάρ ἀπὸ πλυντοῦ εἴσι πόλῃος·"

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη

Οὐλύμπου δ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
 ἔμμεναι, οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
 δαίεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη

45 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·

τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.

εἰθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κοῖρην.

ἀντίκα δ' Ἥως ἦλθεν ἐνθροῖος, ἥ μιν ἔγειρε
 Ναυσικάαν· εὐπεπλον' ἄφαρ δ' ἀπεθαύμασ' ὄνειρον.

the form of the daughter of Dymas, famed for his ships, a girl who was of like age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said:

"Nausicaa, how comes it that your mother bore you so heedless? Your bright clothes are lying uncared for; yet your marriage is near at hand, when you will need not only to be dressed in beautiful garments yourself, but to provide others like them for those who escort you. It is from things like these, you know, that good report arises among men, and the father and honored mother rejoice. Come, let us go to wash them at break of day, for I will go with you to help you so that you may make yourself ready without delay; for you shall not long remain a maiden. Even now you have suitors in the land, the noblest of all the Phaeacians, from whom is your own lineage also. But come, urge your noble father early this morning to make ready mules and a wagon for you, to carry the girdles and robes and bright coverlets. And for yourself too it is much better to go in this way than on foot, for the washing tanks are far from the city."

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where, they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness; here the blessed gods are happy all their days. Thither went the flashing-eyed one, when she had made her proposal to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and immediately she won-

- 50 βῆ δ' ἰέναι διὰ δῶμαθ', ἵν' ἀγγείλειε τοκεῦσιν,
πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἐνδὸν ἑόντας
ἥ μιν ἐπ' ἐσχάρη ἦστο· γινὼ ἀμφιπόλοισι γυναιξὶ
ἡλέκατα στρωφῶσι· ἀλιπορφύρα· τῷ δὲ θήρασε
ἐρχομένῳ ξίμβλητο μετὰ κλειτοῖς βασιλῆας·
55 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγανοί.
ἥ δὲ μάλ' ἄλχι στᾶτα φίλοι πατέρες προσέειπε
"πάππα φίλ', οὐκ ἄν δὴ μοι ἐφοπλίσσειας ἀπήνην·
ὑψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται·
60 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἑόντα
βουλὰς βουλευεῖ· καθαρά χρυσὸν εἶματ' ἔχοντα
πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,
οἱ δὲ ὀπυίοιτες, τρεῖς δ' ἡίθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
65 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ ὄρειν' πάντα μέμηλει."
ὥς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμοι ἐξοινομήναι
πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
70 ὑψηλὴν ἐύκυκλον, ὑπερτερὴν ἀραρυῖαν."
ὥς εἰπὼν δμῶεσσιν ἐκέκλετο, τοῖ δ' ἐπίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχὸν ἡμιονεῖην
ᾧπλοιοι· ἡμιόνοισι θ' ἵππαγον· ζειξάν θ' ὑπ' ἀπήνῃ
κουρῇ δ' ἐκ θαλάμοιο φέρει· ἐστῆτα φαεινῇ.
75 καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ,
μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ· ἔδωδ' ἡν
παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν

dered at her dream, and went through the house to tell her parents, her staunch father and her mother; and she found them both within. Her mother sat at the hearth with her handmaids, spinning the yarn of purple dye, and her father she met as he was going out to join the glorious kings in the place of council, to which the lordly Phaeacians called him. She came up close to her dear father, and said:

"Papa dear, will you not make ready for me a wagon, high and with strong wheels, so that I may take my fine clothes, which are lying here soiled, to the river for washing? For you yourself, too, it is proper, when you are at council with the princes, that you should have clean clothes upon you; and you have five sons living in your halls—two are wedded, but three are sturdy bachelors—and these always wish to put on freshly washed clothes and go to the dance. All this I have to think about."

So she spoke, for she was ashamed to name the joys of marriage to her father; but he understood all, and answered, saying: "Neither the mules do I begrudge you, my child, nor anything else. Go your way; the slaves shall make ready for you the wagon, high and with strong wheels and fitted with a box above."

With this he called to the slaves, and they obeyed him. Outside the palace they made ready the light-running mule wagon, and led up the mules and yoked them to it; and the maiden brought from her chamber the bright clothes, and placed them upon the polished wagon, while her mother put in a chest food of all sorts to satisfy the heart. In it she put dainties, and poured wine in a goatskin

- ἀσκήῃ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.
 δῶκεν δὲ χρυσήν ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 80 ἥος χυτλώσαιοτὸ σὺν ἀμφιπόλοισι γυναιξίν.
 ἥ δ' ἔλαβεν μᾶστιγα καὶ ἡνία σιγαλέοντα,
 μᾶστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν.
 αἱ δ' ἄμοτον ταινύοντο· φέροι δ' ἐσθῆτα καὶ αὐτῇ
 οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
 85 αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο,
 ἔνθ' ἦ τοι πλυννοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπρόρει· μαλαὰ περ ῥυπώοντα κατῆραι.
 ἔνθ' αἶ γ' ἡμιόνοισι μὲν ὑπεκπροέλυοντο ἀπήνης
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
 90 τρώγειν ἀγρωστί· μελιγδέα τὰ δ' ἀπ' ἀπήνης
 εἶματα χερσὶν ἐλοτο καὶ ἐσφορεον μέλαι' ὕδωρ.
 στεῖβον δ' ἐν βοθροῖσι θοῶς ἐριδα προφερονται.
 αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα,
 ἐξείης πέτασαν παρὰ θῖν' ἄλός, ἥχι μάλιστα
 95 λαιγγας ποτὶ χερσιν ἀποπλύνεσκε² θαλάσσια.
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,
 εἶματα δ' ἡλιοιο μέγον τερσήμεναι αὐγῇ.
 αὐτὰρ ἐπεὶ σίτον τάρφθαι δμωαί τε καὶ αὐτή·
 100 σφαίρην τὰ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι
 τῇσι δὲ Ναυσικαά λευκώλενος ἤρχετο μολπῆς.
 οἷη δ' Ἄρτεμις εἴσι κατ' οὔρεα³ ἰοχέαιρα,

¹ ὑπεκπρόρειν: ὑπεκπρορέει MSS

² ἀποπλύνεσκε: ἀποπτύνεσκε

οὔρεα οὔρεος

flask; and the maiden mounted upon the wagon. Her mother gave her also soft olive oil in a flask of gold, that she and her maidens might have it for the bath. Then Nausicaa took the whip and the bright reins, and struck the mules to start them; and there was a clatter of the mules as they sped on swiftly, bearing the clothing and the maiden; nor did she go alone, for with her went her handmaids as well.

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they unhitched the mules from the wagon and drove them along the eddying river to graze on the honey-sweet water grass, and themselves took in their arms the clothes from the wagon, and bore them into the dark water, and trampled them in the trenches, busily vying each with one another. Now when they had washed the garments, and had cleansed them of all stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river's banks, and waited for the clothes to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their headgear and fell to playing at ball, and white-armed Nausicaa was leader in the song.¹ And even as Artemis, the archer, roves over the mountains, along the

¹ They sing while tossing the ball to one another. M

- ἢ κατὰ Τηϋ̐γετον περιμήκετον ἢ Ἐρύμανθον,
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
 105 τῇ δέ θ' ἅμα νύμφαι, κούραι Διὸς αἰγιόχοιο,
 ἀγρογόμοι παίζουσιν, γέγηθε δὲ τε φρεσὶ Ληϊῶ
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἡδὲ μέτωπα,
 ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι
 ὥς ἡ γ' ἀμφιπόλοισι μετεπρεπε παρθένος ἀδμῆς
 110 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι
 ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροιτο, ἴδοι τ' ἐνώπιδα κούρην,
 ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
 115 σφαίρην ἐπειτ' ἐρριψε μετ' ἀμφιπολοὶ βασιλῆεια·
 ἀμφιπολον μὲν αἵμαρτε, βάττειν δ' ἐμῖσθε διη·
 αἱ δ' ἐπὶ μακρὸν ἄντα· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
 "ὦ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;
 120 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ἦε φιλόξεinoι καὶ σφιν νόος ἐστὶ θεουδής;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀντή,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
 125 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν ἀνδρῆντων;
 ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι."
 ὥς εἰπὼν θάμρῳ ὑπεδύσετο δῖος Ὀδυσσεύς,
 ἐκ πυκνῆς δ' ὕλης πτόρθον κλάσσε χειρὶ παχείῃ
 φνύλλῳ, ὥς ρύσαιο περὶ χροῖ μῆδεα φωτός.
 130 βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς.

BOOK 6

ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and swift deer, and the wood nymphs, daughters of Zeus who bears the aegis, share her sport, and Leto is glad at heart —high above them all Artemis holds her head and brows, and easily may she be known, though all are beautiful—so amid her handmaids shone the unwed maiden.

But when she was about to yoke the mules, and fold the handsome clothes, in order to return homeward, then the goddess, flashing-eyed Athene, had another thought, that Odysseus might awake and see the fair-faced maiden, who would lead him to the city of the Phaeacians. So then the princess tossed the ball to one of her maids; the maid indeed she missed, but threw it into a deep eddy, whereupon they cried aloud, and noble Odysseus awoke, and sat up, and thus he pondered in mind and heart:

"Alas, to the land of what mortals have I now come? Are they cruel, and wild and unjust, or are they kind to strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows. Can it be that I am somewhere near men of human speech? But come, I will myself make trial and see."

So saying the noble Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and thereby hide his genitals. Forth he came like a mountain-nurtured lion trusting in his strength, who goes forth,

- ὅς τ' εἶσ' ὕόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
 δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἢ οἴεσιν
 ἢ μετ' ἀγροτέραις ἐλάφου· κέλεται δέ ἐ γαστήρ
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
- 135 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκαριόισιν ἐμελλε
 μίξεσθαι, γυμνὸς περ ἐὼν· χρεῖῳ γὰρ ἵκανε.
 σμερδαλέος δ' αὐτῇσι φάινη κεκακωμένος ἄλμῃ.
 τρέϊσται δ' ἄλλυδις ἄλλη ἐπ' ἡμίαις προῖχούσας
 οὔη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
- 140 θάρσος ἐπὶ φρεσὶ θῆκε καὶ ἐκ δέος εἰλετο γυνῶι
 στή δ' ἅρτα σχομένῃ· ὁ δὲ μερμήριξεν Ὀδυσσεύς.
 ἢ γούνοισι λίσσεται λαβὼν ἐνώπια κούρηι
 ἢ αὐτῶς ἐπέεσσιν ἀποσταδὰ μελιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
- 145 ὥς ἄρα οἱ φροέονται δοῦσιτατο κέρδιον εἶναι.
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι.
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·
 γοιτοῖμαι σε, ἀνίστα· θεὸς γὰρ τις, ἢ βροτὸς ἐστίν.
- 150 εἰ μὲν τις θεὸς ἐσσι, τοῖ οὔρανὸν εὐρὺν ἔχουσιν,
 Ἀρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἰδὸς τε μέγεθός τε φυνὴν τ' ἄγχιστα εἴσκω·
 εἰ δέ τις ἐσσι βροτῶν, τοῖ ἐπὶ χθονὶ ναιετάουσιν,
 τρὶς μάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
- 155 τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
 αἶεν ἐνφροσύνῃσιν ἰαίνεται εἵνεκα σείο,
 λενισσοῦντων τοιούτῳ θάλας χορὸν εἰσοιχεῖνται.
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων.

BOOK 6

beaten with rain and wind, his two eyes blazing in his head: into the midst of the cattle he goes, or of the sheep, or on the track of the wild deer, and his belly bids him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. And terrible he seemed to them, all befouled with brine, and they fled in fear, one here, one there, along the jutting sand spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maiden, and make his prayer, or whether, standing apart as he was, he should beseech her with winning words, in hope that she might show him the way to the city and give him clothes. And, as he pondered, it seemed to him better to stand apart and beseech her with winning words, fearing that the maiden's heart might take offense if he should lay hold of her knees: so at once he made a speech both winning and crafty:

"I clasp your knees, my queen—are you a goddess, or are you mortal? If you are a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, I liken you most nearly in looks and in stature and in form. But if you are one of mortals who dwell upon the earth, thrice blessed then are your father and your honored mother, and thrice blessed your brothers. Great must be the joy with which their hearts are always warmed because of you, as they see you entering the dance, a flower so fair. But that man in his turn is blessed in heart above all others,

ὅς κέ σ' ἑέδνοισι βρίσας οἰκόνδ' ἀγάγηται.

160 οὐ γάρ πω τοιοῦτοι ἴδον βροτοὶ· ὀφθαλμοῖσι
οὐτ' ἄνδρ' οὔτε γυναῖκα σέβας μ' ἔχει εἰστορόωτα
Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·

ἦλθον γάρ καὶ κεῖτε πολὺς δέ μοι ἐσπέτο λαός
165 τῇν' ὁδόν· ἥ δὲ μέλλεν ἐμοὶ κακὰ κήδε' ἔσσεσθαι
ὥς δ' αὖτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ
δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὥς σέ, γυναι, ἀγαμαί τε τεθηπα τε δειδῶν δ' αἰεὶ
γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.

170 χθιζὸς ἑικοστῷ φύγον ἡματι οἶνοπα πόντον·
τοῖφρα δέ μ' αἰεὶ κῆρ' ἐφορεῖ κραπτῶν τε θνητῶν
νηστον ἀπ' Ὀδυσσεύς· τὴν δ' ἐνθαδὲ κιάσβαλε δαιμόν,
ὄφρ' ἔτι πον καὶ τῇδε πάθω κακόν· οὐ γάρ οἶω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελοῦνσι παροῦθι·
175 ἄλλα αἰατῶν, ἔλευρε, σέ γάρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥακος ἀμφιβαλέσθαι,
εἴ τί πον εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.

180 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μεριναῖς,
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην· ὁπάτεια
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσιον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἡδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,

185 χαρματα δ' εὐμερετήσι, μάλιστα δέ τ' ἔκλυον αὐτοί."

who shall prevail with his gifts of wooing and lead you to his home. For never yet have my eyes looked upon a mortal such as you, whether man or woman: awe holds me as I look on you. Now in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo – for there, too, I went, and many men followed with me, on that journey on which evil woes were to be my portion—in the same way, when I saw that, I marveled long at heart, for never yet did such a tree spring up from the earth. In like manner, lady, I marvel at you, and am amazed, and fear greatly to touch your knees; and hard is the trouble which has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea: during all that time the waves and the swift winds were carrying me from the island of Ogygia; and now fate has cast me ashore here, that here, too, no doubt, I may yet suffer ill. For not yet, I think, will my troubles cease, but the gods before that will bring many more to pass. Instead, my queen, have pity; for it is to you first that I have come after many grievous toils, and of the others who possess this city and land I know not one. Show me the way to the city, and give me some rag to throw about me, if perhaps you had any wrapping for the clothes when you came here. And for yourself, may the gods grant you all your heart desires, a husband and a home, and may they bestow on you as well oneness of heart in all its excellence. For nothing is greater or better than this, than when a man and a woman keep house together sharing one heart and mind, a great grief to their foes and a joy to their friends; while their own fame is unsurpassed.”

⁴ ἴδον βροτὸν: ἐγὼν ἴδον

- τὸν δ' αὖ Νανσικᾶα λευκώλενος ἀντίον ἤνδα·
 'ξείν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας.
 Ζεὺς δ' αὐτὸς γέμει ὄλβοι Ὀλύμπιος ἀνθρώποισι
 ἐσθλοῖς ἠδὲ κακοῖσι, ὅπως ἐθέληται, ἐκάστω
 190 καὶ ποντοῖσι τὰδ' ἔδωκε, σέ δ' ἤδη τεύλαται ἐμπης.
 γῆν δ' ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκαίεις,
 οὔτ' οὖν ἐσθῆτος δευήσσαι οὔτε τευ ἄλλου,
 ὣν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 195 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε."
 ἦ ῥα καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 "ιστῆτέ μοι, ἀμφίπολοι ποτε φευγετε φῶτα ἰδοῦσαι·
 200 ἦ μὴ πον τινα δύσμενος φαίει' ἐμμεται ἀνδρῶν,
 οὐκ ἔστι οὗτος ἀνὴρ διεπὸς βροτῶς οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
 δημοτῆτα φέρον· μάλα γὰρ φίλοι ἀθανάτοισι,
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 205 ἐσχατοὶ, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος,
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
 τὸν γῆν ἤδη κομέειν πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξείνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρωσίν τε πόσιν τε.
 210 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστι ἀνέμοιο·"
 ὥς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καδ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευεν
 Νανσικᾶα θυγάτηρ μεγαλήτορος Ἀλκινόοιο·

BOOK 6

Then white-armed Nausicaa answered him: "Stranger, since you seem to be neither a bad man nor without understanding, and it is Zeus himself the Olympian, that gives happy fortune to men, to both the good and the bad, to each man as he will; so to you, it seems, he has given this lot, and you must in any case endure it. But now, since you have come to our city and land, you shall not lack clothing nor anything else of those things which befit a sore-tried suppliant when he appears. I will show you the way to the city, and will tell you the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinous, in whom are vested the power and might of the Phaeacians."

She spoke, and called to her fair-tressed handmaids: "Stop, my maidens. Where are you running to at the sight of a man? You do not think, surely, that he is an enemy? There is no mortal man so slippery, nor will there ever be one, as to come to the land of the Phaeacians bringing hostility, for we are very dear to the immortals. Far off we dwell in the surging sea, the farthestmost of men, and no other mortals have dealings with us. On the contrary, this is some unfortunate wanderer that has come here. Him must we now tend; for from Zeus are all strangers and beggars, and a gift, though small, is welcome. Come, then, my maidens, give to the stranger food and drink, and bathe him in the river in a spot where there is shelter from the wind."

So she spoke, and they halted and called to each other. Then they set Odysseus in a sheltered place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside

- παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
 215 δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσιν.
 δῆ ῥα τότε ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς
 "ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμουν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 220 χρίσομαι· ἧ γὰρ δηρὸν ἀπὸ χροῆς εἴστιν ἀλοιφή.
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρητι ἐνπλοκάμοισι μετελθῶν."
 ὥς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροῖα νίζετο δῖος Ὀδυσσεύς
 225 ἄλμην, ἧ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους,
 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χυρόον ἀτρυγέτοιο.
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα εἵσταθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίῃ θῆκεν Διὸς ἐκγεγανῖα
 230 μείζονα τ' εἰσιδέειν καὶ πάσσονα, καὶ δὲ κάρητος
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 ἵδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 235 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὥμοις.
 ἔζेत' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
 δῆ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·
 "κλυτέ μεν, ἀμφίπολοι λευκώλειοι, ὅφρα τι εἴπω
 240 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσιν,
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·

him they put a cloak and tunic for him to wear, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke noble Odysseus: "Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for indeed it is long since oil came near my skin. But in your presence I will not bathe, and I am ashamed to be naked in the midst of fair-tressed maidens."

So he said and they went apart and told the princess. But with water from the river noble Odysseus washed from his skin the brine which covered his back and broad shoulders, and from his head he wiped the scurf of the barren sea. But when he had washed his whole body and anointed himself with oil, and had put on him the clothes which the unwed maiden had given him, then Athene, the daughter of Zeus, made him taller to look upon and stronger, and from his head she made the locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all kinds of craft, and full of grace is the work he produces, even so the goddess shed grace upon his head and shoulders. Then he went apart and sat down on the shore of the sea, gleaming with beauty and grace; and the maiden marveled at him, and spoke to her fair-tressed handmaids, saying:

"Listen, white-armed maidens, to what I am about to say. Not without the will of all the gods who hold Olympus does this man come among the godlike Phaeacians.

- πρόσθεν μὲν γὰρ δὴ μοι αἰκέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
 αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
 245 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε."
 ὥς ἔφαθ', αἰ δ' ἄρα τῆς μάλα μὲν κλύον ἦδ'
 ἐπίθοιτο,
 πὰρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρώσιν τε πόσιν τε.
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
 250 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.
 αὐτὰρ Ναυσικαία λευκώλετος ἀλλ' ἐρώηται
 εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης.
 ξεῖξεν δ' ἡμιόγους κρατερώωντας, αἱ δ' ἐβη αὐτή.
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 255 "ὄρισεο δὴ νῦν, ξεῖνε, πολυιδ' ἱμεν, ὅφρα σέ πέμψω
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφροτος, ἔνθα σέ φημι
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
 ἀλλὰ μάλ' ὦδ' ἐρδευ, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
 260 τόφρα σὺν ἀμφιπόλοισι μετ' ἡμιόγους καὶ ἄμαξαι
 καρπιλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
 αὐτὰρ ἐπὴν πόλιος ἐπιβήομεν, ἦν πέρι πύργος
 ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,
 λεπτὴ δ' εἰσιθμὴ νῆες δ' ὁδὸν ἀμφιέλισσαι
 265 εἰρύναται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω.
 εἴθθα δέ τέ σφ' ἀγορὴ καλὸν Ἰοσιδήϊοι ἀμφίς,
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,

BOOK 6

Before, he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that such a man as he might be called my husband, dwelling here, and that it might please him to remain here. But come, my maidens: give to the stranger food and drink."

So she spoke, and they readily listened and obeyed, and set before Odysseus food and drink. Then indeed did the much-enduring noble Odysseus drink and eat, ravenously; for long had he been without taste of food.

But white-armed Nausicaa had another thought. She folded the clothes and put them in the beautiful wagon, and yoked the stout-hoofed mules, and mounted the wagon herself. Then she hailed Odysseus, and spoke and addressed him: "Prepare yourself, now, stranger, to go to the city, that I may set you on the way to the house of my wise father, where, I promise you, you shall come to know all the noblest of the Phaeacians. But be sure to do as I suggest, and I think you do not lack understanding: so long as we are passing through the country and the tilled fields of men, go along quickly with the handmaids behind the mules and the wagon, and I will lead the way. But when we are about to enter the city, about which runs a high wall, a handsome harbor lies on either side of the city and the way between is narrow, and curved ships are drawn up along the road, for they all have stations for their ships, each man one for himself. There, too, is their place of assembly around the beautiful temple of Poseidon, marked by huge stones set deep in the earth. Here the men are busied with the tackle of their black ships, with cables and sails, and

- πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἑρετμά.
 270 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρι
 ἄλλ' ἴστοι καὶ ἑρετὰ νεῶν καὶ νῆες εἴσαι,
 ἧσιν ἀγαλλόμενοι πολλὴν περόωσι θάλασσαν
 τῶν ἀλεείνω φῆμιν ἀδενκέα, μή τις ὀπίσσω
 μωμείῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 275 καὶ νῦν τις ὧδ' εἰπῆσι κακώτερος ἀντιβολήτας
 'τίς δ' ὅδε Ναυσικάα ἔπεται καλός τε μέγας τε
 ἑείρος; ποῦ δέ μιν εἶρε, ποῖσις τιν οἱ ἐσσιεται αὐτῇ
 ἢ τινα ποῦ πλᾶγχθεται κορύττατο ἧς ἀπὸ τῆρος
 ἀνδρῶν τηλεδαπῶι, ἐπεὶ οὐ τιες ἐγγύθει εὐστί·
 280 ἢ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν
 οὐρανόθεν καταβάς, ἔξει δέ μιν ἥματα πάντα.
 βελτεροί, εἰ καὶ τῇ περ ἐποιχομένη ποῖσι εἶρει
 ἄλλοθεν; ἢ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί·
 285 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο.
 καὶ δ' ἄλλη νεμεσῶ, ἢ τις τοιαῦτά γε ῥέζοι,
 ἢ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων,
 ἀνδράσι μίσγεται, πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ἐεῖνε, σὺ δ' ὦκ' ἔμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
 290 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο.
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθον
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή.
 τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας
 295 ἔτθα καθεζόμενος μέναι χρόνοι, εἰς ὃ κεν ἡμέϊς
 ἀστυνδὲ ἔλθωμεν καὶ ἰκώμεθα δώματα πατρὸς.

here they shape the thin oar blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the gray sea. It is their evil speech I shun, that hereafter some man may taunt me, for indeed there are insolent folk among the people, and thus might one of the commoner sort say, should he meet us: 'Who is this that follows Nausicaa, a handsome man and tall, a stranger? Where did she find him? No doubt she is about to marry him. She must have brought some storm-tossed fellow from his ship, a distant foreigner, for none are near us—or some god, long prayed for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has gone off and found a husband from another people; for truly she scorns the Phaeacians here in the land, where she has wooers many and noble!' So will they say, and this would become a reproach to me. I, too, would blame another maiden who should do likewise, and in despite of her own father and mother, while they still live, should consort with men before the day of public marriage. No, stranger, quickly hearken to my words, that with all speed you may win from my father an escort and a return to your land. You will find a handsome grove of Athens close to the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's estate and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit down there, and wait for a time, until we come to the city and reach the house of my father. But when you think that

⁵ ὧκ' Aristarchus: ὧδ' MSS

- αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτι δώματα ἀφίχθαι
καὶ τότε Φαιήκων ἔμεν ἐς πόλιν ἥδ' ἐρέεσθαι
δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
300 ρεία δ' ἀρίγνωτ' εἰστί, καὶ ἄν' παῖς ἡγήταιτο
νήπιος· οὐ μὲν γάρ τι ἔοικότα τοῖσι τέτυκται
δώματα Φαιήκων· οἷος δόμος Ἀλκίνοοιο
ἥρωος, ἀλλ' ὅπότ' ἄν' σέ δόμοι κεκῆθωσι καὶ αὐλή,
ᾧκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἄν' ἔκηαι
305 μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχαρῇ εἰ πυρός αὐγῇ.
ἡλιάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδεσθαι,
κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἶατ' ὀπισθεν.
εἴθθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ.
τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
310 τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας
βάλλειν ἡμετερης, ἵα γούστιμον ἡμῶν ἰδῆαι
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλοθεν εἰσσί
εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἐπειτα φίλους τ' ἰδέει καὶ ἰκέσθαι
315 οἶκον ἐνκτίμενον καὶ σῆν' ἐς πατρίδα γαῖαν."·
ὥς ἄρα φωνήσας ἔμασεν μᾶστιγι φαεινῇ
ἡμιόνους· αἱ δ' ᾧκα λίπον ποταμοῖο ῥέεθρα.
αἱ δ' ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν·
ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἐποίατο πεζοῖ
320 ἀμφίπολοι τ' Ὀδυσσεύς τε, γόφῳ δ' ἐπέβαλλεν ἱμάσθλην.
δύσετό τ' ἡέλιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
ἶρόν Ἀθηναίης, ἣν ἄρ' ἔζετο δῖος Ὀδυσσεύς.
αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρη μέγαλοιο·
"κλυτὴ μὲν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·

we have reached the house, then go to the city of the Phaeacians and ask for the house of my father, great-hearted Alcinous. Easily may it be recognized, and even a child could guide you, a mere infant; for the houses of the Phaeacians are in no way built of such a kind as is the palace of the hero Alcinous. But when the house and the court enclose you, pass quickly through the great hall, till you come to my mother, who sits at the hearth in the light of the fire, spinning the purple yarn, a wonder to behold, leaning against a pillar, and her handmaids sit behind her. There, too, leaning against the selfsame pillar, is set the throne of my father, whereon he sits and quaffs his wine, like an immortal. Pass him by, and throw your arms about my mother's knees, that you may quickly see with rejoicing the day of your return, though you have come from never so far. If in her sight you win favor, then there is hope that you will see your people, and return to your well-built house and to your native land."

So saying, she struck the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet, and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat himself down, and at once made prayer to the daughter of great Zeus: "Hear me, child of aegis-bearing Zeus, Atrytone. Listen now to my prayer,

⁶ Lines 313-15 are omitted in many MSS; cf. 7.75-77.

325 νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ'
ἄκουσας

ῥαιομέρου, ὅτε μ' ἔρραιε κλυτὸς ἐϊρωσιζαῖος
δός μ' ἐς Φαίηκας φίλοι ἐλθεῖν ἠδ' ἐλέειναι·

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλεγε Πάλλας Ἀθηναίη
αὐτῷ δ' οὐ πω φαίνεται ἐναντίην· αἶδετο γάρ ῥα

330 πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενεαίνει
ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

BOOK 6

since before this you did not listen when I was wrecked, when the glorious Earth-shaker wrecked me. Grant that I may come to the Phaeacians as one to be cherished and pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she respected her father's brother; he furiously raged against godlike Odysseus, until he reached his own land.

Η

- Ὡς ὁ μὲν ἔνθ' ἠρώτο πολύτλας δῖος Ὀδυσσεύς
 κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνουιν.
 ἥ δ' ὅτε δὴ οὖ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
 στήσσει ἄρ' ἐν προθύρουσι, καυτιλιῆτοι δὲ μὲ ἀμύδης
- 5 ἴσταντ' ἀθανάτοισι ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερων εἵσω.
 αὐτὴ δ' ἐς θάλαμον ἐὼν ἦε· δαίε δέ οἱ πῦρ
 γρήυς Ἀπειραΐη, θαλαμηπόλος Εὐρυμεδοντα,
 τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
- 10 Ἀλκινόω δ' αὐτὴν γέρας ἔξελον, οὔνεκα πᾶσιν
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·
 ἣ τρέφε Ναιαδικῶν λευκόλεγοι ἐν μεγάροισιν,
 ἣ οἱ πῦρ ἀνέκαιε καὶ εἵσω δόρπον ἐκόσμει.
 καὶ τότε Ὀδυσσεὺς ὦρτο πόλινδ' ἵμεν· ἀμφὶ δ'
 Ἀθήνη
- 15 πολλήν· ἥερα χεῖτε φίλα φροέουσ' Ὀδυσῆι,
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύναισθαι ἐραντήη,
 εἶθ' αἰ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη,
- 20 παρθενικῇ ἐικνῖα νεήνιδι, κάλπιν ἐχούσῃ.
 στή δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

BOOK 7

So he prayed there, the much-enduring noble Odysseus, while the two strong mules bore the maiden to the city. When she had come to the glorious palace of her father, she halted the mules at the outer gate, and her brothers crowded about her, men like the immortals, and unhitched the mules from the wagon, and took the clothing inside; and she herself went to her chamber. There a fire was kindled for her by her waiting-woman, Eurymedusa, an aged lady from Apeirê. Long ago the curved ships had brought her from Apeirê, and men had chosen her from the spoil as a gift of honor for Alcinous, because he was king over all the Phaeacians, and the people hearkened to him as to a god. She it was who had reared the white-armed Nausicaa in the palace, and she it was who kindled a fire for her, and made ready her supper in the chamber.

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, poured about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should challenge him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and noble Odysseus questioned her, saying:

- “ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο
 Ἀλκινόου, ὃς τοῖσδε μετ’ ἀνθρώποισι ἀνάσσει·
 καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ’ ἰκάνω
 25 τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.”¹
 τὸν δ’ αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “τοιγὰρ ἐγὼ τοι, ξεῖνε πατερ, δόμοι, ὃν με κελεύεις,
 δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
 30 ἀλλ’ ἔθι σιγῇ τοῖον, ἐγὼ δ’ ὁδὸν ἡγεμονεύσω,
 μηδέ τιν’ ἀνθρώπων προτιόσσεο μηδ’ ἐρέεινε.
 οὐ γὰρ ξείνους οἶδε μάλ’ ἀνθρώπους ἀιέχονται
 οὐδ’ ἀγαπαζόμενοι φιλέουσ’ ὅς κ’ ἀλλοτρεὶ ἔλθῃ
 ἰηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείησι
 35 λαῖτμα μέγ’ ἐκπερύφωσι, ἐπεὶ ἰδοῦσι δῶκ’ ἐνοσίσχῃσι
 τῶν νέες ὠκείαι ὥς εἰ πτερὸν ἢ ἐνὸνμα.”
 ὥς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
 καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχρια βῆενθε θεοῖο
 τὸν δ’ ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
 40 ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
 εἶα ἐνπλόκαμος, δεινὴ θεός, ἥ ρά οἱ ἀχλὺν
 θεσπεσίην κατεχευε φίλα φρονέοντι ἐνὶ θυμῷ
 θαύμαζεν δ’ Ὀδυσσεὺς λιμένας καὶ τῆας εἰσας
 αὐτῶν θ’ ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
 45 ἰψηλιά, σκολόπεσσιν ἀρηρότα, θαῦμα ιδέσθαι.
 ἀλλ’ ὅτε δὴ βασιλῆος ἀγκυκλυτὰ δῶμαθ’ ἵκοιτο,
 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη
 “οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις

"My child, could you not guide me to the house of him they call Alcinous, who is lord among the people here? For I come here a much-tried stranger from afar, from a distant country: therefore I know no one of the people who possess this city and land."

Then the goddess, flashing-eyed Athene, answered him: "Then indeed, father stranger, I will show you the house you ask for, for Alcinous lives close by my flawless father. Only go in silence, and I will lead the way; do not turn your eyes on any man nor question any, for the people here have not much patience with strangers, nor do they give kindly welcome to him who comes from another land. Relying on the speed of their ships, these people cross over the great gulf of the sea, for this the Earth-shaker has granted them; and their ships are swift as a bird on the wing or as a thought."

So speaking, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Nor did the Phaeacians, famed for their ships, notice him as he went through the city in the midst of them, for Athene, the dread goddess, did not allow it, but poured about him a magic mist, for her heart was kind toward him. And Odysseus marveled at the harbors and the shapely ships, at the meeting places where the heroes themselves gathered, and the walls, long and high and crowned with palisades, a wonder to behold. But when they had come to the glorious palace of the king, the goddess, flashing-eyed Athene, was the first to speak, saying:

"Here, father stranger, is the house which you asked me

¹ γαῖαν ἔχουσιν: ἔργα νέμονται

- πεφραδέμεν· δῆεις δὲ διωτρεφέας βασιλῆας
 50 δαίτην δαιτυμένους· σὺν δ' ἔστω κίε, μηδέ τι θυμῷ
 τάρβειν· παρταλέος γάρ αἰτήρ ἐν πᾶσι ἀμειψοί
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων
 55 τῶν αὐτῶν οἳ περ τέκον Ἀλκίνοον βασιλῆα.
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐιστείχῃσι
 γείνατο καὶ Περίβοια, γυναικῷ εἶδος ἀρίστη,
 ὀπλοτάτῃ θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὅς ποθ' ὑπερθύμουσι Γυγάρτεϊσσι βασιλευει
 60 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτασθαλοῦ, ὤλετο δ' αὐτός·
 τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγένατο παῖδα
 Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἔορτα βαλ' ἀργυρότοξος Ἀπόλλων·
 65 νυμφίον ἐν μεγάρῳ, μίαν οἷην παῖδα λιπόντα
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκουτιν,
 καὶ μιν ἔτισ', ὥς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅστις αἰνῶν γε γυναιῖκες ὑπ' ἀνδράσιν οἶκος ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν
 70 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ,
 οὐ μὲν γάρ τι γόων γε καὶ αὐτὴ δέρεται ἐσθλοῦ·
 οἷσι τ' ἐν φρονέσιν καὶ ἀνδράσι νείκεα λύει.
 75 εἴ κέν τοι κείνη γε φίλα φρονέσῃ ἐνὶ θυμῷ,
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι

to show to you, and you will find the kings, fostered by Zeus, feasting at the banquet. Go inside, and let your heart fear nothing; for a bold man does better in all things, even when he is a stranger from another land. The first person you will come upon in the palace hall is the queen; Arete is the name by which she is called, and she is sprung from the same line as the king Alcinous. First Nausithous was born from the earth-shaker Poseidon and Periboea, the best in looks of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his reckless people, and was himself destroyed. But Poseidon lay with Periboea and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow struck down in his hall while yet a bridegroom, and he left only one daughter, Arete. Her Alcinous made his wife, and honored her as no other woman on earth is honored, of all those who in these days direct their households in subjection to their husbands; so heartily is she honored, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is in no way lacking in good understanding, and settles the quarrels of those to whom she has good will, even if they are men. If in her sight you win favor then there is hope that you will see your own people, and will return to your

οἶκον ἐς ὑπόροφον καὶ σὴν ἐς πατρίδα γαῖαν.”

- ὥς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατειήν
 50 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐναγυίαν Ἀθήνῃ.
 δῦνε δ' Ἐρεχθίδος πυκνὸν δῶμα· αὐτὰρ Ὀδυσσεὺς
 Ἀλκιονίου πρὸς δῶματ' ἔε κλυτὰ πολλὰ δὲ οἱ κῆρ
 ὄρμαιν' ἵσταμενω, πρὶν χαλκεοὶ οὐδοὶν ἐκέσθαι
 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἢ σελήνης
 85 δῶμα καθ' ὑπερεφές μεγαλήτορος Ἀλκιονίου.
 χάλκεοι μὲν γάρ τοίχοι ἐληλεδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνιοι·
 χρύσειαι δὲ θύραι πυκνὸν δῶμα· εἶπος ἔεργον
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῳ ἑστῆσθαι οὐδὲν
 90 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέῃ δὲ κορυφῇ
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κυνέες ἦσαν
 οὓς Ἥφαιστος ἔτευξεν ἰδυίησι πραπίδεσσι
 δῶμα φυλασσεμέναι μεγαλήτορος Ἀλκιονίου,
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἥματα πάντα.
 95 ἐν δὲ θρονοὶ περὶ τοῖχον ἐρηρεδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ εὐνήτοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 100 χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν
 ἑστῆσαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχορτες,
 φαίροντες ῥύκτας κατὰ δῶματα δαιτυμόνεσσι.
 περτήκορτα δὲ οἱ δμῶα κατὰ δῶμα γυναιῖκες
 αἱ μὲν ἀλετρεύουσιν μύλης ἔπι μήλοπα καρπῶν.

high-roofed house and to your native land."

So saying, flashing-eyed Athene departed over the barren sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erechtheus; but Odysseus went to the glorious palace of Alcinous. There he stood, and his heart pondered much before he reached the threshold of bronze; for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alcinous. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, surmounted by a cornice of cyanus.¹ Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alcinous; immortal they were and ageless all their days.² Within, seats were fixed along the wall on either hand, from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunningly woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they lived in unfailing abundance. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light by night to the banqueters in the hall. And fifty slave women he had in the house, of whom some grind the yellow grain on the mill-

¹ A blue enamel, or glass paste, imitating lapis lazuli. M.

² The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairyland. M.

- 105 αἶ δ' ἴστοὺς ὑφόωσι καὶ ἡλάκατα στρωφῶσιν
 ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
 καιροισιγέων δ' ὀθοιρέωι ἀπολείβεται ὑγρῶι ἐλαίῳ
 ὅσσον Φαίηκες περὶ πάντων ἵδριες ἀνδρῶν
 ῖνθα θοῇ· ἐνὶ πόρτῳ ἐλανιέμεν, ὥς δὲ γυναιῖκες
- 110 ἴστων τεχνήσασθαι· πέρι γάρ σφισι δῶκει Ἀθήνη
 ἔργα τ' ἐπίσταισθαι περικαλλέα καὶ φρενας εἰσθλαῖς
 ἐκτοσθεῖν δ' αὐλῆς μέγας ὄρχατος ἀγχι θυραίων·
 τετράγνος· περὶ δ' ἔρκος ἐληλαται ἀμφοτεροσθεν·
 ἔνθα δὲ δένδρεα μακρὰ πεφνκασι τηλεθόωσι τα.
- 115 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
 συνκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οὐδὲ θέρεως ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίῃ πρῆϊονισα τὰ μὲν φνει, ἄλλα δὲ πεσσιτει
- 120 ὄγχνη ἐπ' ὄγχνη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δέ οἱ πολύκαρπος ἀλωῇ ἐρρίζωται,
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώουσιν,
- 125 ἄλλας δὲ τραπεύουσιν· παύροιθε δὲ τ' ὄμφακές εὐσι·
 ἄνθος ἀφιεῖσθαι, ἕτεραι δ' ὑποπερκάζουσιν.
 ἐνθα δὲ κοισμηταὶ πρᾶσινα παρὰ ρείατον ὄρχον
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
 ἐν δὲ δύῳ κρῆναι ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα
- 130 σκίδναται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι
 πρὸς δόμοι· ἡψηλόν, ὅθιεν ὑδρεύοντο πολῖται.
 τοῖ' ἀρ' ἐν Ἀλκινόοιο θεῶν ἔσταν ἀγλαὰ δῶρα.

stone, and others weave fabrics, or, as they sit, twirl the yarn, busy as the leaves of a tall poplar tree; and from the closely woven fabrics the soft olive oil drips down. For as the Phaeacian men above all others are skilled in speeding a swift ship upon the sea, so are the women cunning workers at the loom; for Athene has given to them above all others knowledge of beautiful handiwork, and excellent character. Outside the courtyard, close to the doors, is a great orchard of four acres, and a hedge runs about it on each side. In it grow trees tall and luxuriant, pears and pomegranates and apple trees with their bright fruit, and sweet figs, and luxuriant olives. The fruit of these neither perishes nor fails in winter or in summer, but lasts throughout the year; and continually the West Wind, as it blows, quickens to life some fruits, and ripens others: pear upon pear waxes ripe, apple upon apple, grape bunch upon grape bunch, and fig upon fig. There, too, is his fruitful vineyard planted, one part of which, a warm spot on level ground, is for drying in the sun, while other grapes men are gathering, and others, too, they are treading; but in front are unripe grapes that are shedding the blossom, and others that are turning purple. There again, by the last row of the vines, grow trim garden beds of every sort, blooming the year through, and in the orchard are two springs, one of which sends its water throughout all the garden, while the other, opposite to it, flows beneath the threshold of the court toward the high house; from this the townsfolk draw their water. Such were the glorious gifts of the gods at the dwelling of Alcinous.

- ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς
 αὐτὰρ ἐπεὶ δὴ πάντα ἑὼ θηήσατο θυμῷ,
 135 καρπαλίμως ὑπὲρ οὐδοὶ ἐβλήτετο σώματος εἴσω
 εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας
 σπένδοντας δεπείευσιν ἐνσκόποι Ἀργεϊφόντη.
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς
 140 πολλὴν ἥερ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη,
 ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
 ἀμφὶ δ' ἄρ' Ἀρητῆς βάλε χοῦτασι χεῖρας Ὀδυσσεύς
 καὶ τότε δὴ ῥ' αὐτοῖο παλιν χύτο θεσφατος ἄγχι
 οἱ δ' ἄνεω ἐγένοντο δόμον κάτα φῶτα ἰδόντες·
 145 θαύμαζον δ' ὀροοῖντες ὁ δὲ λιπαίνειν Ὀδυσσεύς
 "Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
 σὺν τε ποῖσιν σιά τε χοῖταιθ' ἱκαίω πολλὰ μοχλητάς
 τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν
 ζῶέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
 150 κτήματ' ἐν μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν·
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι
 θάσσοιν, ἐπεὶ δὴ δητὰ φίλοις ἄπο πῆματα πάσχω."
 ὥς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσιν
 παρ πυρὶ οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 155 ὁπὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένος,
 ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
 καὶ μύθοισι κέκαστο, παλαιὰ τε πολλά τε εἰδώς·
 ὁ σφιν ἐν φροσύνῃ ἀγορήσατο καὶ μετέειπεν·
 "Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικε,
 160 ξείνοισιν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν.

There the much-enduring noble Odysseus stood and gazed. But when he had marveled in his heart at all this, he passed quickly over the threshold into the house. There he found the leaders and counselors of the Phaeacians pouring libations from their cups to the keen-sighted Argeïphontes,³ to whom they were accustomed to pour the wine last of all, when it seemed to them time to go to their rest. But the much-enduring noble Odysseus went through the hall, wrapped in the thick mist which Athene had shed upon him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus threw his arms, and there and then the wondrous mist melted from him, and a hush fell upon all that were in the room at the sight of the man, and they marveled as they looked upon him. Odysseus then made his prayer:

"Arete, daughter of godlike Rhexenor, to your husband and to your knees have I come suppliant after many toils, and to these banqueters, too, to whom may the gods grant happiness in life, and may each of them hand down to his children the wealth in his halls, and the dues of honor which the people have given him. But grant me speedy conveyance, that I may come to my native land, and quickly; for it is a long time that I have been suffering woes far from my people."

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. At length there spoke among them the hero Eche-neüs, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, this is not the better way, nor is it proper, that a stranger should sit

³ Hermes. D.

οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
 ἄλλ' ἄγε δὴ ξείνον μὲν ἐπὶ θρόνου ἀργυροῦλον
 εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευστον
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
 165 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 δόρπον δὲ ξείνῳ ταμὶή δότῳ ἔνδον ἑόντων.”

αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
 χεῖρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
 ὦρται ἀπ' ἐστιαρόφιν καὶ ἐπὶ θρόνον εἵτε φασεινὸν.

170 νῖον ἀναστήσας ἀγαπήνορα Λαοδάμαντα,
 ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκεν.
 χερσὶ βαδ' ἀμφίπολος προχόῳ ἐπέχευε φέροντα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 175 σῖτον δ' αἰδοίῃ ταμὶή παρέθηκε φέροντα,
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας διῶς Ὀδυσσεύς,
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

Πορτόροε, κρητῆρα κεραίσταμενος μεθ' ἱεῖμοι
 180 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
 σπείσομεν, ὅς θ' ἰκέτησι ἅμ' αἰδοίοισιν ὀπηδεῖ.”

ὣς φάτο. Πορτόροος δὲ μελίφρονα οἶνον ἐκίρνα,
 νόμῳ γ' ἔπειτα δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεισιν.
 αὐτὰρ ἐπεὶ σπείσάν τ' ἐπιόν θ', ὅσων ἤθελε θυμός.

185 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·
 “κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

upon the ground on the hearth in the ashes; but these others hold back waiting for your word. Come, raise the stranger to his feet and set him upon a silver-studded chair; bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he walks in the footsteps of reverend suppliants. And let the housekeeper give supper to the stranger from what she has within."

When the divine might of Alcinous¹ heard this, he took by the hand Odysseus, the wise and crafty-minded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the kindly Laodamas, to rise; for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a beautiful pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the revered housekeeper brought and set before him bread, and with it dainties in abundance, giving freely of what she had. So the much-enduring noble Odysseus drank and ate; and then the divine might of Alcinous spoke to the herald, and said:

"Pontonous, mix the bowl, and serve wine to all in the hall that we may pour libations also to Zeus, who hurls the thunderbolt; for he walks in the footsteps of reverend suppliants."

He spoke, and Pontonous mixed the honey-hearted wine, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their hearts' content, Alcinous addressed the assembly, and spoke among them:

"Listen to me, leaders and counselors of the Phaeacians, that I may say what the heart in my breast bids me.

¹ See note on 2.409. D.

- νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·
 ἤωθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
 190 ξεῖτον ἐν μεγάροις ξεινιστομεν ἡδὲ θεοῖσι
 ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς
 μεητόμεθ', ὥς χ' ὁ ξεῖτος αἰετθε ποιοῖν καὶ αἰεὶς
 πομπῇ ὑφ' ἡμετέρῃ ἢ πατρίδα γαῖαν ἴκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί,
 195 μηδέ τι μεσσηγυς γε κακόν καὶ πῆμα πάθῃν·
 πρὶν γε τὸν ἥς γαίης ἐπιβήμεναι· εἴθα δ' ἔπειτα
 πείσεται, ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γιγνομένων νήσαντο λίνω, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 200 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμνηχαιοῦνται
 αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἡμῖν καθημενοὶ εἴθα περ ἡμεῖς
 εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὀδίτης,
 205 οὔ τι κατακρηπτοῦσιν, ἔπει σόβησιν ἐγγυθῆι εἰμέν·
 ὥς περ Κύκλωπες τε καὶ ἀγρία φῦλα Γυγαίων·
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "Ἄλκιτόν, ἄλλο τι τοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 210 οὐδὲ δέμας οὐδὲ φωνήν, ἀλλὰ θνητοῖσι βροτοῖσιν,
 οὓς τις ὅς τις ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην,
 καὶ δ' ἔτι κεν καὶ μᾶλλον· ἐγὼ κακὰ μνηστραίμην,
 ὅσιστα γε δὴ ξύμπαντα θεῶν ἰότητι μύγηστα.
 215 ἀλλ' ἐμὲ μὲν δορπῆσθαι εἴσατε κηδόμενον περ

Now that you have finished your feast, go each of you to his house to rest. In the morning we will call more of the elders together, and will entertain the stranger in our halls and offer choice victims to the gods. After that we will take thought also of his conveyance, that without toil or pain the stranger may under our conveyance come to his native land speedily and with rejoicing, though he come from never so far. Nor shall he meanwhile suffer any evil or harm, until he sets foot upon his own land; but thereafter he shall suffer whatever fate and the dread spinners spun with their thread for him at his birth, when his mother bore him. But if he is one of the immortals come down from heaven, then this is some new thing which the gods are planning; for always before this they have appeared before us in manifest form, when we sacrifice to them glorious hecatombs, and they feast among us, sitting where we sit. Not only that, but if one of us walking the roads alone meets them, they use no concealment, for we are near of kin to them, as are the Cyclopes and the wild tribes of the Giants."

The resourceful Odysseus answered him and said: "Alcinous, far from you be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whoever you know of men who bear the greatest burden of woe, to them might I liken myself in my sorrows. Yes, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, allow me now to eat, despite my grief; for

² *μᾶλλον: πλείον'*

- οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἥ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενοι καὶ εἰς φρεσὶν πείθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἥ δὲ μάλ' αἰεὶ
 220 ἑσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
 ληθάινει οἷός τ' ἐπαθόν, καὶ ἐνιπλησθῆναι αἰσέει
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοῖ φαινομένηφιν,
 ὥς κ' ἐμέ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 225 κτῆσιν ἐμήν, δμῶας τε καὶ ὑπερεφῆδες μέγα δῶμα,
 ὥς ἐφαθ', οἱ δ' ἄρα παῖτες ἐπήγεοι ἡδ' ἐκέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν,
 αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
 οἱ μὲν κακκέιοντες ἔβαν οἰκόνδε ἕκαστος,
 230 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός,
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἴματ' ἰδοῦσα
 235 καλὰ, τὰ γ' αὐτῇ τεῦξε σὶν ἀμφιπόλοισι γυναιξί·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἴματ' ἔδωκε;
 οὐ δὴ φῆς ἐπὶ πόρτον ἀλώμενος ἐνθάδ' ἰκέσθαι;”
 240 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ἀργαλέον, βαιτίλεια, διηρεκέως ἀγορεύεται
 κῆδ', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίῳνες·
 τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἡδὲ μεσσηλᾶς.

BOOK 7

there is nothing more shameless than one's hateful belly, which bids a man perforce take thought of it, be he never so sadly distressed and laden with grief at heart, even as I too am laden with grief at heart, yet constantly does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands that it be filled. But do you make haste at break of day, that you may set me, unfortunate that I am, on the soil of my native land, even after many woes. Yes, even let life leave me, once I have seen my possessions, my slaves, and my great high-roofed house."

So he spoke, and they all praised his words, and urged sending the stranger on his way, since he had spoken fittingly. Then when they had poured libations, and had drunk to their hearts' content, they went each man to his home, to take their rest, and noble Odysseus was left behind in the hall, and beside him sat Arete and godlike Alcinous; and the handmaids cleared away the dishes of the feast. Then white-armed Arete was the first to speak; for she recognized his mantle and tunic as soon as she saw the beautiful clothes which she herself had made with the help of her handmaids. And she spoke, and addressed him with winged words:

"Stranger, this question will I myself ask you first. Who are you among men, and from where? Who gave you these clothes? Did you not say that you came here wandering over the sea?"

Then resourceful Odysseus answered her and said: "Hard it would be, my queen, to tell to the end the tale of my woes, since the heavenly gods have given me many. But this will I tell you, of which you ask and inquire. There

- Ὦ γυνὴ τις νῆσος ἀπόπροθεν εἶν ἀλλὶ κείται·
 245 εἶθ' αὖ μὲν Ἀτλαντος θυγάτηρ, δολιχόστα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλ' ἐμὲ τὸν δῖοιςτιοι ἐφέστιοι ἤγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ
 250 Ζεὺς ἔλσας³ ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 εἶθ' ἄλλοι μὲν πάντες ἀπεβήθηεν εἰσθλοὶ ἐταῖροι,
 αὐτὰρ ἐγὼ τρώπιν ἀγκὰς ἐλὼν τοῦς ἀμφιελύσσου
 ἐνὶ ῥήμαρ φερόμην· δεκάτῃ δέ με τυκτὶ μελαίῃ
 ῥήστοι ἐς Ὀγυγίην πέλασται θεοί, εἶθ' αὖ Καλυψώ
 255 ναίει ἐνπλόκαμος, δεινὴ θεός, ἣ με λαβούσα
 ἐνδυκέως ἐφίλει τε καὶ ἐτρέφει ἡδὲ ἐφαισκε
 θήσκειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸς ἐνὶ στήθεσσι ἐπειθε⁴.
 εἶθ' αὖ μὲν ἐπτάετες μερον ἔμπεδοι, εἵματα δ' αἰεὶ
 260 δάκρυσι δένεισκον, τὰ μοι ἀμβροτὰ δῶκε Καλυψώ
 ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμερον ἔτος ἦλθεν,
 καὶ τότε δὴ μ' ἐκελευσεν ἐποτρύνοντά τέεσθαι
 Ζηρὸς ὑπ' ἀγγελίης, ἣ καὶ τοὺς ἐτράπετ' αὐτῆς,
 πέμπε δ' ἐπὶ σχεδίσῃς πολυδέσμον, πολλὰ δ' ἔδωκε,
 265 σῖτον καὶ μέθυ ἡδὺ, καὶ ἀμβροτὰ εἵματα ἔισεν,
 οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε,
 ἐπτα δὲ καὶ δέκα μὲν πλείον ἥματα ποιτοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 270 δυσμύρῳ ἣ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυνὶ
 πολλῇ, τῇ μοι ἐπῶρε Ποσειδάων ἐροσίχθω

is an island, Ogygia, which lies far off in the sea. There dwells the fair-tressed daughter of Atlas, guileful Calypso, a dread goddess, and no one either of gods or mortals has anything to do with her; but, unfortunate that I am, fate brought me to her hearth alone, for Zeus had struck my ship with his bright thunderbolt, and had shattered it in the midst of the wine-dark sea. There all the rest of my trusty comrades perished, but I clasped in my arms the keel of my curved ship and was borne drifting for nine days, and on the tenth black night the gods brought me to the island, Ogygia, where the fair-tressed Calypso dwells, a dread goddess. She took me to her home with kindly welcome, and gave me food, and said she would make me immortal and ageless all my days; but she could never persuade the heart in my breast. There for seven years I remained continually, and always with my tears I kept wet the immortal clothes which Calypso gave me. But when the eighth year came in its circling course, then she urged me and told me to go, either because of some message from Zeus, or because her own mind was turned. And she sent me on my way on a raft, stoutly bound, and gave me abundant provisions, bread and sparkling wine, and clad me in immortal clothes, and made a favorable wind to blow, gentle and warm. So for seventeen days I sailed over the sea, and on the eighteenth appeared the shadowy mountains of your land; and my heart was glad, ill-fated that I was; for truly I was still to have fellowship with great woe, which Poseidon,

³ ἔλσας; ἐλάσας; cf. 5.132

⁴ Lines 251–58 were rejected by Aristarchus.

- ὅς μοι ἐφορμήσας ἀνέμους κατέδητε κέλευθον.
 ὄρειναι δὲ θάλασσαι ἀθέσφατον, οὐδὲ τι κῦμα
 εἶα ἐπὶ σχεδῆς ἀδινὰ στενάρχοιτα φερεσθαι
 275 τὴν μὲν ἔπειτα θύελλα διετκέδασ· αὐτὰρ ἐγὼ γε
 ῖνχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαῖῃ
 ὑμετέρῃ ἐπέλαισιτε φέρον· ἀνέμους τε καὶ ἰδὼρ
 ἔρθα κέ μ' ἐκβαίοντα βιήσατο κῦμ' ἐπὶ χέρσιν
 πέτρης πρὸς μεγαλήτι βαλοῖ καὶ ἀτερπεί χωρῶν
 280 ἀλλ' ἀναχαιστάμενος ῖνχου πάλιν, ἦος ἐπῆλθαι
 εἰς ποταμόν, τῇ δὴ μοι ἐείσατο χῶρος ἄριστος,
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἐπεσον θυμηγερεσι, ἐπὶ δ' ἀμβρόσιον ἵνυ
 ἦλυνθ'. ἐγὼ δ' ἀπάνευθε διπτετός ποταμοῖο
 285 ἐκβὰς ἐν θαμνοῖσι κατεδραθον, ἀμφὶ δὲ φυλλὰ
 ἡφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
 ἔρθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ
 εὔδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ.
 δείλετό⁵ τ' ἡέλιος καί με γλυκὺς ὕπνος ἀνῆκεν.
 290 ἀμφιπόλους δ' ἐπὶ θιγὶ τῆς ἐνοήσα θυγατρὸς
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῆσιν
 τὴν ἰκέτευσ'· ἡ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ.
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
 295 ἥ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἶθοπα οἶνον
 καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἵματ' ἔδωκε.
 ταυτὰ τοι ἀχινύμενός περ ἀληθείην κατέλεξα·"

⁵ δείλετο Aristarchus: δύσετο

BOOK 7

the earth-shaker, sent upon me. For he stirred up the winds against me and hindered my course, and monstrously roused the sea, nor would the wave let me be borne on my raft, as I groaned without cease. My raft indeed the storm shattered, but by swimming I made my way through this great gulf of the sea here, until the wind and the waves, bearing me along, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, dashing me upon the great crags in a most unwelcome spot; but I retreated, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Out then I staggered, and sank down, gasping for breath, and immortal night came on. Then I emerged from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart much troubled, the whole night through, until morning and until midday; and the sun turned to his setting before sweet sleep released me. Then I saw the handmaids of your daughter upon the shore at play, and amid them was she, looking like a goddess. To her I made my prayer; and she in no way fell short of excellent understanding, such as you would not expect a young person meeting you to act upon; for younger people are always thoughtless. She gave bread in plenty and sparkling wine, and bathed me in the river, and gave me these clothes. In this, despite my sorrows, I have told you the truth."

τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 “ξείν’, ἦ τοι μὲν τοῦτό γ’ ἐναΐσιμον οὐκ ἐνόησε

300 παῖς ἐμή, οὔτεκά σ’ οὔ τι μετ’ ἀμφιπόλοισι γυναιξὶ
 ἦγε· ἐς ἡμέτεροι, σὺ δ’ ἄρα πρῶτην ἰκέτευσας.”

τὸν δ’ ἀπαμειβόμενος προτέφη πολύμητις Ὀδυσσεύς·
 “ἦρως, μή τοι τοῦνεκ’ ἀμύμονα νείκεε κούρην·
 ἦ μὲν γάρ μ’ ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι.

305 ἀλλ’ ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε,
 μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
 διόττι γὰρ τ’ εἰμὲν ἐπὶ χθοὶ φῦλ’ ἀνθρώπων.”

τὸν δ’ αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 “ξείν’, οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ

310 μαυιδίως κεχολώσθαι ἀμειψὲ δ’ αἶσιμα πάντα
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ’ ἐγὼ περ,
 παῖδά τ’ ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
 αὐθι μένων· οἶκον δέ κ’ ἐγὼ καὶ κτήματα δοίην,

315 εἰ κ’ ἐθέλων γε μείους ἀέκοιτα δέ σ’ οὔ τις ἐρύξει
 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.

πομπὴν δ’ ἐς τοῦδ’ ἐγὼ τεκμαίρομαι, ὄφρ’ ἐν εἰδῆς,
 αὔριον ἔς τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω
 λέξεις, οἳ δ’ ἐλόωσι γαλήνην, ὄφρ’ ἂν ἴκηαι

320 πατρίδα στήν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν,
 εἴ περ καὶ μάλα πολλὸν ἐκαιστέρω ἔστ’ Εὐβοίης.

τήν περ τηλοτάτω φάει’ ἔμμεναι, οἳ μιν ἴδοντο
 λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
 ἦγον ἐποψόμενον Τιτυὸν Γαιήιον υἱόν.

325 καὶ μὲν οἳ ἔειθ’ ἦλθον καὶ ἄτερ καμάτοιο τέλεισσαι

Then in turn Alcinous answered him, and said: "Stranger, truly my daughter did not judge rightly in this, that she did not bring you to our house with her maidens, when it was to her first that you made your prayer."

Then resourceful Odysseus answered him, and said: "Hero, do not rebuke for this your flawless daughter, I pray you. She did indeed bid me follow with her maidens, but I refused for fear and shame, thinking perchance your heart might darken with wrath when you saw it; for we are quick to anger, we tribes of men upon the earth."

And again Alcinous answered him and said: "Stranger, not such is the heart in my breast, to be filled with anger without a cause. Better is due measure in all things. I would, father Zeus, and Athene and Apollo, that you, being the kind of man you are, and like-minded with me, would have my daughter to wife, and be called my son, and remain here; a house and possessions would I give you, if you should choose to remain, but against your will shall no one of the Phaeacians keep you; may such a thing never please father Zeus. But as for your conveyance, that you may know it surely, I appoint a time for it, namely, tomorrow. Then shall you lie down, overcome by sleep, and they shall row you over the calm sea until you come to your country and your house, or to whatever place you will, even if it is much farther off than Euboea, which those of our people who saw it when they carried fair-haired Rhadamanthus to visit Tityus, the son of Earth, say is the farthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came

ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσοι ἄρισται
νῆες ἐμαὶ καὶ κούροι ἀναρρίπτει· ἀλλὰ πηδῶ·

ὥς φάτο. γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς
330 εὐχόμενος δ' ἄρα εἶπει, ἔπος τ' ἔφατ' ἔκ τ' οἰόμεζαι
"Ζεῦ πάτερ, αἰθ' ὅτα εἶπε τελευτήσεται ἄπαιτα
Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
335 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε· ἐμβάλλειν, στορεῖσθαι τ' ἐδν·περθε ταπητας
χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθε· ἐτασθαι
αἱ δ' ἴσταν ἐκ μεγάροιο δαος μετὰ χερσὶν ἔχονται
340 αὐτὰρ ἐπεὶ στορεῖσθαι πυκνοὶ λεχος ἐγκοινοῦνται
ᾧτρυγον δ' Ὀδυσῆα παριστάμεναι ἐπέεσσιν
"ὄρσο κέων, ᾧ ξεῖνε· πεποίηται δέ τοι εὐνή."

ὥς φάν, τῷ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.
ὥς ὁ μὲν εἶθ' ἀκαθεῖδε πολύτλας δῖος Ὀδυσσεύς
345 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·
Ἀλκίνοος δ' ἄρα λέκτο μελῶ δόμον ἐψηλοῖο,
παρ δὲ γυνὴ δέσποινα λέχος πόριγενε καὶ εὐνήν.

6 ἔπος . . . ὀνόμαζεν· πρὸς ὃν μεγαλήτορα θυμόν

back home. So shall you, too, know for yourself how much my ships are the best, and my young men at tossing the brine with the oar blade."

So said he, and the much-enduring noble Odysseus was glad; and he spoke in prayer and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

Thus they spoke to one another, and white-armed Arete told her maids to place a bedstead beneath the portico, and to lay on it beautiful purple blankets, and to spread above them coverlets, and on these to put fleecy cloaks for clothing. The maids went forth from the hall with torches in their hands. But when they had busily spread the stout-built bedstead, they came to Odysseus, and called to him and said: "Rouse yourself now, stranger, to go to your rest; your bed is made."

So they spoke, and welcome it seemed to him to lie down to sleep. So there he slept, the much-enduring noble Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him the lady his wife brought him love and comfort.

- Ἦμος δ' ἡριγείεια φάιγ' ῥοδοδάκτυλος Ἥώς·
 ὠρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
 αἱ δ' ἄρα διωγενῆς ὤρτο πολίπορθος Ὀδυσσεύς
 τοῖσιν δ' ἡγεμόνεν' ἱερὸν μένος Ἀλκινόοιο
 5 Φαιήκων ἀγορήνδ', ἣ σφει παρὰ νηυσὶ τετυκτο
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
 πλησίον, ἣ δ' ἀνὰ ἄστν μετωχετο Παλλὰς Ἀθήνη
 εἰδομένη κήρυκι δαιφρονος Ἀλκινόοιο,
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,
 10 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον·
 "δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοιτες,
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἔκετο δῶμα
 πόρτοισι ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος."
 15 ὥς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου,
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι
 ἀγρομέων· πολλοὶ δ' ἄρ' ἐθηήσαντο ἰδόντες
 νῖδον Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις
 20 καὶ μιν μακρότερον καὶ πάσιστον ἠῆκεν ἰδέσθαι,
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε καὶ ἐκτελέσειεν ἀέθλους

BOOK 8

As soon as early Dawn appeared, the rosy-fingered, the divine might of Alcinous rose from his couch, and up rose also Zeus-born Odysseus, sacker of cities. And the divine might of Alcinous led the way to the place of assembly of the Phaeacians, which was built for them close by their ships. To this place they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

"Come here now, leaders and counselors of the Phaeacians, and go to the place of assembly, so that you may learn of the stranger who has newly come to the palace of wise Alcinous driven astray over the sea; in form he is like the immortals."

So saying she roused the spirit and heart of each man, and speedily the place of assembly and the seats were filled with gathering men. And many marveled at the sight of the wise son of Laertes, for wondrous was the grace that Athene shed upon his head and shoulders; and she made him taller and sturdier to behold, that he might be welcomed by all the Phaeacians, and win awe and reverence, and might accomplish the many feats in which the Phaeac-

- πολλούς, τοὺς Φαίηκες ἐπειρήσεται· Ὀδυσῆος
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 25 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·
 “κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ
 ἡὲ πρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων·
 30 πομπήν δ' ὀτρύνει, καὶ λίσσεται ἐμπεδοὶ εἶναι
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν·
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶματ' ἱκνῆται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν
 35 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα
 κρινάσθων κατὰ δῆμοι· οὗτοι πάρος εἰσὶν ἀριστοὶ
 δηγτάμενοι δ' ἐν παντες, ἐπὶ κληῖσι ἑρετμὰ
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
 ἡμετερόνδ' ἐλθόντες· ἐγὼ δ' ἐν πᾶσι παρέξω.
 40 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματ' ἀγαθὰ
 ἐρχεσθ', ὄφρα ξεῖτον εἰς μεγαροῖσι φιλοῦμεν,
 μηδὲ τις ἀρνεῖσθω, καλεσασθε δὲ θεῖον ἀοιδόν
 Δημόδοκον· τῷ γάρ ῥα θεὸς πέρι δῶκεν ἀοιδῆν
 45 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.”
 ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῦχου κῆρυν δὲ μετώχετο θεῖον ἀοιδόν.
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυνέτοιο.
 50 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

cians made trial of Odysseus. Now when they were assembled and met together, Alcinous addressed their assembly and spoke among them:

"Listen to me, leaders and counselors of the Phaeacians, so that I may speak what the heart in my breast prompts me. This stranger—who he is I do not know—has come to my house in his wanderings, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance. Let us, as in the past, speed on his conveyance. For no other man, certainly, who comes to my house, waits here long in sorrow for lack of conveyance. No, come, let us draw a black ship down to the bright sea for her first voyage, and let men choose two and fifty youths from the people, all who before were the best. And when you all have duly lashed the oars ~~at the benches~~ go ashore, and then quickly go your way to my house and prepare for a feast; and I will provide bountifully for all. To the youths this is my command, but do you others, the sceptered kings, come to my beautiful palace, that we may entertain the stranger in the halls; and let no man refuse me. And summon the divine minstrel, Demodocus; for to him above all others has the god granted skill in song, to give delight in whatever way his spirit prompts him to sing."

So saying, he led the way, and the sceptered kings followed him, while a herald went for the divine minstrel. And chosen youths, two and fifty, went, as he commanded, to the shore of the barren sea. And when they had come down to the ship and to the sea, they drew the black ship

Clarice - since "rowing = bench"
misunderstanding - "on the
three-pins" 275

- νῆα μὲν οἷ γε μέλαιναν ἄλως βένθοισδε ἔρυσσται,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἥρτύναντο δ' ἐρετμὰ τροποῖς εἰ δερματίοισι
 πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασται
 55 ὑφού δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα
 βάρ ῥ' ἴμει Ἀλκινόοιο δαιψροῖος ἐς μεγάδωμα,
 πληντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἡδὲ παλαιοί.¹
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,
 60 ὀκτὼ δ' ἀργιόδοκτας ἴας, δύο δ' εἰλίποδας βοῦς
 τοὺς δέρον· ἀμφὶ θ' ἐποῖ τετύκοιτο τε δαῖτ' ἐρατεινῇ
 κῆρν' δ' ἐγγύθην ἦλθαι ἀχαιοὶ ἐριήροισι αἰοῖόν,
 τὸν περιμονὸν ἐφιλησε· δίδον δ' ἀγαθοὶ τε κακοὶ τε
 ὀφθαλμῶν μὲν ἀμερσε, δίδον δ' ἡδέϊαν αἰοῖδην,
 65 τῷ δ' ἄρα Ποιτότοος θῆκε θρόνοι ἀργυρόηλοι
 μέσσω δαιτυμόωνι, πρὸς κιοῖα μακρὸν ἐρείσας
 καὶ δ' ἐκ πασιταλοφί κρέμασεν φορμιγγα λίγεια
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπεφρυδε χερσὶν ἐλέσθαι
 κῆρν'· παρ δ' ἐτίθει κάρτεσι καλήν τε τράπεζαν,
 70 παρ δὲ δέπας οἶνοιο, πιεῖν ὅτε θυμὸς ἀνώγει.
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον,
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μοῦσ' ἄρ' αἰοῖδὸν ἀγῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἴρῃς τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκατε,
 75 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος,
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
 ἐκπάγλοις ἐπέεσσιν, ἄραξ δ' ἀνδρῶν Ἀγαμέμνων
 χαῖρε νόφ, ὃ τ' ἄριστοι Ἀχαιῶν δηριόωντο.

down to the deep water, and placed the mast and sail in the black ship, and fitted the oars in the leather thole straps, all in due order, and spread the white sail. Well out in the channel they moored the ship, and then went their way to the great palace of the wise Alcinous. Filled were the porticoes and courts and rooms with the men that gathered, for many there were, both young and old. For them Alcinous slaughtered twelve sheep, and eight white-tusked boars, and two oxen of shambling gait. These they flayed and dressed, and prepared a tempting feast.

Then the herald approached leading the good minstrel, whom the Muse loved above all other men, and gave him both good and evil; of his sight she deprived him, but gave him the gift of sweet song. For him, Pontonous, the herald, set a silver-studded chair in the midst of the banqueters, leaning it against a tall pillar, and he hung the clear-toned lyre from a peg close above his head, and showed him how to reach it with his hands. And beside him he placed a basket and a beautiful table, and a cup of wine, to drink when his heart should bid him. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire for food and drink, the Muse moved the minstrel to sing of the glorious deeds of men, from that lay of which the fame had then reached broad heaven, the quarrel of Odysseus and Achilles, son of Peleus, how once they strove with violent words at a rich feast of the gods, and Agamemnon, king of men, was glad at heart that the best of the Achaeans were

¹ Line 58 is omitted in most MSS.

- ὥς γάρ οἱ χρεῖων μνθῆσάτο Φοῖβος Ἀπόλλων
80 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάϊον οὐδὲν
χρηστόμενος· τότε γάρ ῥα κλυῖδετο πημάτων ἀρχὴ
Τροσὶ τε καὶ Δαναοῦσι Διὸς μεγαλὸν διὰ βῶλας
ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φῶρος ἔλων χερσὶ στιβαρήσιν
85 καὶ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὴ πρότωπα
αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσιν δακρυὰ λείβων
ἧ τοι ὅτε λήξειεν αἰείδων θεῖος αἰοιδός,
δάκρυ' ὁμορξιάμενος κεφαλῆς ἀπο φῶρος ἔλεισκε
καὶ δέπας ἀμφικυπελλοὶ ἔλων σπείτασθε θεοῖσιν·
90 αὐτὰρ σὺ ἄψ' ἀρχοῖτο καὶ ὀτρυνεῖαι ἀεῖδει
Φαίηκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἄψ' Ὀδυσσεὺς κατὰ κράτα καλυβάμενος γοάσκει,
εἵθ' ἄλλους μὲν παύτας ἐλαιοθατὲ δακρυὰ λείβων
'Αλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν
95 ἡμερος ἀγχι αὐτοῦ· βαρὺν δὲ στυγῆχορτος ἀκονίσει,
αἶψα δὲ Φαίηκεσσιν φιληρέτμοισι μετηΐδαι
“κέκλυτε, Φαίηκων ἡγήτορες ἡδὲ μέδοντες,
ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἰσης
φόρμιγγός θ', ἧ δαιτὶ στυγῆχορός ἐστι θαλεΐη·
100 γυνὴ δ' ἐξεσθωμεν καὶ ἀέθλων περὶ ἡθῶμεν
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἴσι φίλοισιν,
οἴκαδε νοστήσας, ὅστιον περιγιγνόμεθ' ἄλλων·
πῆξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἡδὲ πόδεσσιν.”
ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποιτο,
105 καὶ δ' ἐκ πασταλόφει κρέμασεν φόρμιγγα λίγεια,
Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου

quarreling; for thus Phoebus Apollo, in giving his response, had told him that it should be, in sacred Pytho, when he crossed the threshold of stone to inquire of the oracle. For then the beginning of woe was rolling upon Trojans and Danaans alike through the will of great Zeus.

This song the famous minstrel sang; but Odysseus grasped his great purple cloak with his stout hands, and drew it down over his head, and hid his handsome face; for he felt shame before the Phaeacians as he let fall tears from beneath his eyebrows. Indeed, as often as the divine minstrel ceased his singing, Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handled cup would pour libations to the gods. But as often as he began again, and the Phaeacian nobles urged him to sing, because they took pleasure in his song, Odysseus would again cover his head and groan. Now from all the rest he concealed the tears that he shed, but Alcinous alone was aware of him and noticed, for he sat by him, and heard him groaning heavily. And at once he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counselors of the Phaeacians, already have we satisfied our hearts with the feast we share and with the lyre, which is the companion of the rich feast. But now let us go out, and make trial of all sorts of games, that this stranger may tell his friends, when he returns home, how far we excel other men in boxing and wrestling and jumping and speed of foot."

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him out of the hall, guid-

- κῆρνε· ἦρχε δὲ τῷ αὐτῇν ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θανμανέοντες.
 βὰν δ' ἔμειν εἰς ἀγορήν, ἅμα δ' ἔσπετο πονυλὺς ὄμιλος
 110 μυρίοι ἄνδ' ἕστατο νέοι πολλοὶ τε καὶ ἑσθλοί.
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς,
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετρεὺς
 Ποιτεὺς τε Πρωρεὺς τε, Θόων Ἀναβησιόωνος τε
 Ἀμφιάλος θ', υἱὸς Πολυνήου Τεκτονίδαο·
 115 ἄνδ' καὶ Εὐρύαλος, βροτολοιγῷ ἴστος Ἄρηι,
 Ναυβολίδης, ὃς ἄριστος ἐστὶ εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
 ἄνδ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνῃος.
 120 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρησάμενοι πόδεσσι
 τοῖσι δ' ἀπὸ γύσσης τέτατο δρόμος· οἱ δ' ἅμα παῖτες
 καρπαλίμως ἐπέτοντο κονίοντες πεδίῳ·
 τῶν δὲ θέειν ὅχ' ἄριστος ἐστὶ Κλυτόνῃος ἀμύμων
 ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόρου.
 125 τόσσον ὑπεκπροθέων λαοὺς ἔκεθ', οἱ δ' ἐλίποντο.
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπέκαιντο πάντας ἀρίστους.
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκει δ' αὖ πάντων πολλὸν φέρτατος ἦεν Ἐλατρεὺς.
 130 πῦξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο.
 αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
 "δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλοι
 οἰδέ τε καὶ δεδάηκε. φυὴν γε μὲν οὐ κακὸς ἐστί.

ing him by the selfsame road by which the others, the nobles of the Phaeacians, had gone to admire the games. They went their way to the place of assembly, and with them went a great throng, past counting; and up rose many noble youths. There rose Acroneüs, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoön and Anabesineüs, and Amphialus, son of Polyneüs, son of Tecton; and up rose also Euryalus, the peer of man-destroying Ares, the son of Naubolus, who in looks and form was the best of all the Phaeacians after peerless Laodamas; and up rose the three sons of flawless Alcinous, Laodamas, and Halius, and godlike Clytoneüs. These then first tested themselves in the foot race: a course was laid out for them from the mark, and they all sped swiftly, raising the dust of the plain; but among them flawless Clytoneüs was far the best at running, and by as far as is the range¹ of a team of mules in fallow land, by so far he shot to the front and reached the crowd, and the others were left behind. Then they tested themselves in painful wrestling, and here in turn Euryalus excelled all the princes. And in jumping Amphialus was best of all, and with the discus again far the best of all was Elatreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them:

"Come, friends, let us ask this stranger whether he knows and has learned any contests. In build, surely, he is

¹ The word probably denotes the length of the furrow cut before a turn was made. M.

- 135 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεῖν
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης
δεύεται, ἀλλὰ κακοῖσι σινιέρρηκται πολέεσσι·
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἴη·
- 140 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φόνηται τε
“Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσται ὦν καὶ πέφραδε μῦθοι.”²
αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς πάϊς Ἀλκινόοιο,
στῇ ῥ' ἐς μέσσιον ὦν καὶ Ὀδυσσῆα προτεεῖπε
145 “δεῦρ' ἄγε καὶ σὺ, ξεῖτε πατερ, πείρηται ἀέθλοι
εἴ τινα πον δεδαηκας· εἴκε δὲ σ' ἴδμεν ἀεθλους·
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,
ἢ ὅ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἔησιν,
ἀλλ' ἄγε πείρησται, σκεδαστοὶ δ' ἀπὸ κῆδεα θυμοῦ
150 σοὶ δ' ὁδὸς οὐκ ἐτι δηρὸν ἀπέστανται, ἀλλὰ τοι ἤδη
νῆὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἐταῖροι.”
τὸν δ' ἀπαμειβόμενος προτέφη πολίμητις Ὀδυσσεύς
“Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κῆδεά μοι καὶ μάλλον ἐνὶ φρεσὶν ἢ περ ἀέθλοι,
155 ὃς πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμοι.”
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο ρείκεσέ τ' αἴτην·
“οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ εἴσκω
160 ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ἀλλὰ τῷ, ὅς θ' ἅμα νῆϊ πολυκλήιδι θαμίζων,

² Line 142 was unknown to Alexandrian critics.

no mean man, in thighs and calves, and in his two arms above, his stout neck, and his great strength. Nor has he lost any of the vigor of youth, but he has been broken by much suffering. For to my mind there is nothing worse than the sea to confound a man, however strong he may be."

And Euryalus in turn answered him, and said: "Laodamas, this word of yours is most fitly spoken. Go now yourself and challenge him, and make your challenge public."

Now when the good son of Alcinous heard this he came and took his stand among them all and spoke to Odysseus: "You, too, father stranger, come forward and try the contests, if perchance you are skilled in any; and it is likely that you are skilled in contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and feet. So come, make trial of your skill, and cast away care from your heart. No more shall your journey be long delayed; your ship is already launched and the crew prepared."

Then resourceful Odysseus answered him, and said: "Laodamas, why do you mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then Euryalus in his turn made answer and taunted him to his face: "No, stranger, for you do not look to me like a man who knows contests, such as abound among men, but like one who, faring to and fro with his benched

ἀρχὸς ναυτᾶων οἷ τε πρηκτῆρες ἔασιν,
φόρτον τε μνήμων καὶ ἐπίσκοπος ἦσιν ὁδαῖον
κερδέων θ' ἄρπαλέων οὐδ' ἀθλητῆρι ἔοικας”

165 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
Ὀδυσσεύς·

“ξεῖν’, οὐ καλὸι ξείπες ἀτασθάλῳ ἀνδρὶ ἔοικας
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυγῇ οὔτ' ἄρ φρένας οὔτ' ἀγορητῆν
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει αἰτήρ.

170 ἀλλὰ θεὸς μορφῇι ἔπεσι στέφει, οἳ δέ τ' ἐς αὐτοὶ
τερπόμενοι λείψονται· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομενέειν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὥς εἰσορώωσιν,
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,

175 ἀλλ' οἷ οἳ χάρις ἀμφιπεριστεφέεται ἐπέεσσιν,
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδὲ κεῖν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.

ᾠρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον, ἐγὼ δ' οὐ νῆις ἀέθλων,

180 ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἶω
ἔμμεναι, ὅφρ' ἤβῃ τε πεποιθεὰ χερσὶ τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσιν, πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
ἀλλὰ καὶ ὥς, κακὰ πολλὰ παθὼν, πειρήσομ' ἀέθλων·

185 θυμοδακῆς γὰρ μῦθος, ἐπώτρυνας δέ με εἰπών.”

ἦ ῥα καὶ αὐτῷ φάρεϊ ἀναΐξας λάβε δίσκον
μείζονα καὶ πᾶχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.

τοῖν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρός.

ship, is a captain of sailors who are merchantmen, one who is mindful of his freight and keeps close watch on his cargo and the gains of his greed. No, you do not seem an athlete."

Then with an angry glance from beneath his brows resourceful Odysseus answered him: "Stranger, you have not spoken well; you seem like a man blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form, nor mind, nor eloquence. For one man is inferior in looks, but the god sets a crown of beauty upon his words, and men look upon him with delight, and he speaks on unfalteringly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in looks like the immortals, but no crown of grace is set about his words. So also in your case your looks are preeminent, nor could a god himself improve them, but in mind you are stunted. You have stirred the spirit in my breast by speaking without manners. I am not a novice in sports as you say; on the contrary, I think I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for your word has stung me to the heart, and you have provoked me with your speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest, and thick, heavier by no slight amount than those with which the Phaeacians were accustomed to contend one with another. Spinning about, he sent it from his stout hand, and the stone

- 190 βόμβησεν δὲ λίθος· κατὰ δ' ἐπτηξαν παῖτι γαῖῃ
 Φαίηκες δολιχὴρετμοί, γυναικίκεντοι ἀνδρες
 λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων
 ῥίμφα θέων ἀπὸ χειρός, ἐθῆκε δὲ τερματ' Ἀθηνη
 ἀνδρὶ δέμας εἰκνία, ἔπος τ' ἔφατ' ἐκ τ' οἰομαζει
- 195 “καὶ κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
 ἀμφαφόων, ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,
 ἀλλὰ πολὺ πρῶτος, σὺν δὲ θιμῆται τοι δε γ' ἄεθλοι·
 οὐ τις Φαιήκων τόδε γ' ἴξεται, οὐδ' ὑπερήσει.
 ὥς φάτο, νηθήσεται δὲ πολὺτλας δῖος Ὀδυσσεύς
- 200 χαίρων, οὐνεχ' ἐταῖρον ἐνῆεα λεύσσει ἐν ἀγῶνι,
 καὶ τότε κουφότερον μετεφώνει Φαιήκεσσιν·
 “τοῦτοι γὰρ ἀδίκησθε, γένοιτα χαλὰ δ' ἰστέροι ἀλλοι
 ἦσιν ἢ τοσσοῦτον οἴομαι ἢ ἔτι μᾶσσον.
 τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
- 205 δεῦρ' ἄγε πειρηθῆτω, ἐπεὶ μ' ἐχολώσατε λήν,
 ἦ πῦξ ἢ ἐπάλῃ ἦ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων, πλήν γ' αὐτοῦ Λαοδάμαντος.
 ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
- 210 ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
 δῆμῳ ἐν ἀλλοδαπῷ· εὖ δ' αὐτοῦ πάντα κολοῦει.
 τῶν δ' ἄλλων οἷ' ἐπὶ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
 ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἄντην.
 πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὅσοι αἰεθλοὶ·
- 215 εὖ μὲν τόξον οἶδα εὖξοον ἀμφαφάσθαι
 πρῶτός κ' ἄνδρα βάλοιμι οἰστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι

hummed as it flew; and down they covered to the earth, the Phaeacians of the long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no way confused in the throng of the others, but is far the first. You may take confidence from this throw, at any rate: no one of the Phaeacians will reach this, or surpass it."

So she spoke, and the much-enduring noble Odysseus was glad, rejoicing that he had found a true supporter at the games. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men: soon, I think, I will send another after it, as far or even farther. Of the rest, if any man's heart and spirit bid him, let him come here and be tested—for you have greatly angered me—be it in boxing or in wrestling, yes, or in running, I care not; let any one come of all the Phaeacians, except Laodamas alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land; he only mars his own fortunes. But of all the rest I refuse none, and make light of none, but rather wish to know their skill and be tested against them. For in all things I am no weakling, not in any of the contests that are practiced among men. Well do I know how to handle the polished bow, and always would I be the first to shoot and hit my man in the throng of the foe, even though many

- ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.
 οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
 220 δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.
 τῶν δ' ἄλλων ἐμέ φημι πολὺν προφερεστέρον εἶναι.
 ὅσσοι τῶν βροτοὶ εἰσι ἐπὶ χθονὶ σῖτον ἐδοῖτες.
 ἀνδράσι δὲ προτέρουσιν ἐριζέμει οὐκ ἐθελήσω.
 οὔτ' Ἡρακλῆι οὔτ' Εὐρύτω Οἰχαιῆι.
 225 οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἵκετ' ἐνὶ μεγάροισιν χολωτάμενος γὰρ Ἀπολλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἴστω.
 230 οἷοισιν δείδοικα ποσὶν μὴ τίς με παρέλθῃ
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυνὴ λέλυνται."
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκῆν ἐγείοντο σιωπῇ.
 235 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε
 "Ζεῦ", ἐπεὶ οὐκ ἀχαρίστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις.
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαιέμεν, ἢ τοι ὀπηδεῖ.
 χαόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
 ρεῖκεσιν, ὥς αἶν σὴν ἀρετὴν βροτὸς οὐ τις ὄροιο.
 240 ὅς τις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν
 ἀλλ' ἄγε τῶν ἐμέθειν ξυνίει ἔπος, ὅφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσι.
 ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν
 245 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἔτι πατρῶν.

comrades stood by me and were shooting at the men. Only Philoctetes excelled me in the land of the Trojans, when we Achaeans shot. But of all the others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Ōechalia, who strove even with the immortals in archery. Therefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo became angry and killed him, because he had challenged him to a contest with the bow. And the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since aboard my craft there was no steady care for the body; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; Alcinous alone answered him and said:

"Stranger, since not ungraciously you speak thus in our midst, but rather desire to make clear the prowess with which you are endowed, in anger that this man came up to you at the games and taunted you as no mortal would belittle your prowess who knew in his heart how to speak fitly; come, now, listen to my words, that you may tell to another hero, when in your halls you are feasting with your wife and children, and remember our skill, what feats Zeus has vouchsafed to us from our fathers' days

- οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιπταί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματα τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εἵται
 250 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι,
 παίσσατε, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν
 οἴκαδε νοστήσας, ὅσσοι περιγυγνόμεθ' ἄλλοι
 ναυτιλῇ καὶ ποσσὶ καὶ ὀρχηστνῷ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἶψα κῶεν φορμιγγα λιγυαί
 255 οἰσέτω, ἣ πον κείμεν ἐν ἡμετέροισι δόμοισι."
 ὥς ἔφατ' Ἀλκίνοος θεοεἰκέλος, ὦρτο δὲ κῆρυξ
 οἰσίων φορμιγγα γλαφυρῇ δόμον ἐκ βασιλῆος
 αἰσυνμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν
 δῆμιοι, οἳ κατ' ἀγῶνας εὐ πρήσσεσκον ἕκαστα,
 260 λείπονται δὲ χοροὶ, καλὸν δ' εὐρυταὶ ἀγῶνα
 κῆρυξ δ' ἐγγυθεῖν ἤλθε φερὼν φορμιγγα λιγυαί.
 Δημοδόκῳ ὁ δ' ἔπειτα κ' ἐς μέσσοι' ἀμφὶ δὲ κοῦροι
 πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,
 πέπληγον δὲ χοροὶ θεῖον ποσίν, αὐτὰρ Ὀδυσσεὺς
 265 μαρμαρυγὰς θηεῖτο ποδῶν, θανάμαζε δὲ θυμῷ
 αὐτὰρ ὁ φορμίζων ἀρεβάλλετο καλὸν ἀεῖδειν
 ἀμφ' Ἄρεος φιλότῃτος ἐνστυφαίνον τ' Ἀφροδίτης,
 ὥς τὰ πρῶτα μίγησαν ἐν Ἥφαιστοιο δόμοισι
 λάτρη, πολλὰ δ' ἔδωκε, λέχος δ' ἥσχινε καὶ εὐνήν
 270 Ἥφαιστοιο ἄτακτος, ἄφαρ δὲ οἱ ἄγγελος ἦλθεν
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.

The whole passage 266-369 (or 267-366) was on moral grounds rejected by some ancient critics.

even until now. For we are not flawless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and always to us is the banquet dear, and the lyre, and the dance, and changes of clothes, and warm baths, and the couch. But come now, all you who are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let someone go at once and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up officials, nine in all, men chosen from the people, who at the games arranged everything properly. They leveled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they struck the sacred dancing floor with their feet. And Odysseus gazed at the flashing of their feet and marveled in spirit.

Next the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and fair-crowned Aphrodite, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But immediately Helios came to him to tell him, for he had seen them lying

- Ἥφαιστος δ' ὥς οὔν θυμολγέα μύθοι ἀκούσσε.
 βῆ ῥ' ἔμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσσοδομεύων.
 ἐν δ' ἔθετ' ἀκροθέτω μέγαν ἄκρονα, κόπτε δὲ δεσμοὺς
 275 ἀρρήκτους ἀλύτους, ὅφρ' ἐμπεδοὶ αὐτῇ μένοιεν
 αὐτὰρ ἐπεὶ δὴ τεύξε δολοὶν κεχολωμένους Ἄρει.
 βῆ ῥ' ἔμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἐκεῖτο
 ἀμφὶ δ' ἄρ' ἐρμύτιν χεῖ δέσματα κύκλω ἀπαιτῇ
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκεχυντο
 280 ἧγύτ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο,
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖναι.
 εἶσατ' ἔμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,
 ἧ οἱ γαῖαν πολὺν φιλτάτῃ ἐστὶν ἀπασέων.
 285 οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης,
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·
 βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο
 ἰσχανόων φιλότῃτος ἐνστεφάνου Κυθερείης.
 ἦ δὲ γέρον παρὰ πατρός ἐρισθερέος Κροταίωτος
 290 ἐρχομένη κατ' ἀρ' ἔζεθ'· ὁ δ' εἰσὼ δωματος ἦεν.
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δεῖρο, φίλη, λέκτρονδε τραπέομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδημιος, ἀλλὰ πον ἤδη
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.”
 295 ὥς φάτο, τῇ δ' αἰσπαστὸν εἰείατο κοιμηθῆναι.
 τῷ δ' ἐς δέμνια βίαντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,
 οὐδέ τι κινήσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίγνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοιντο.

together in love. And when Hephaestus heard the heart-stinging tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which could not be broken or loosed, that they might stay firmly in place. But when he had fashioned the snare in his wrath against Ares, he went to his chamber where lay his bed, and everywhere round about the bedposts he spread the bonds, and many, too, were hung from above, from the roofbeams, fine as spiders' webs, so that no one even of the blessed gods could see them, so cunningly were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-ordered citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of fair-crowned Cytherea. Now she had just come from the presence of her father, the mighty son of Cronus, and had sat down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, no doubt, to Lemnos, to visit the Sin-tians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch and laid them down to sleep, and about them fell the cunning bonds of the wise Hephaestus, nor could they in any way stir their limbs or raise them up. Then at length they realized that there was no more escaping. And near to them came the

- 300 ἀγχίμολοι δέ σφ' ἦλθε περικλυτός ἀμφιγυγής.
αὐτίς ὑποστρέψας πρὶν Λήμνου γαῖαν ἰκέσθαι·
Ἥλιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.
βῆ δ' ἵμεται πρὸς δῶμα φίλον τετιμμένος ἦτορ·
ἔστη δ' ἐν προθύροισι, χόλος δὲ μιν ἀγριὸς ἦρει.
- 305 σμερδαλέον δ' ἐβόησε, γέγωνε τε πᾶσι θεοῖσιν·
"Ζεῦ πατερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰεὶ εἶντες,
δεῦθ' ἵνα ἔργα γελαιστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
ὥς ἐμὲ χωλὸν ἔοντα Διὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλον Ἄρηα.
- 310 οὔτεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε
ἠπεδανὸς γενόμεν, ἀτὰρ οὐ τί μοι αἴτιος ἄλλος,
ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον,
ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ
εἰς ἐμὰ δεμνία βαρτες, ἐγὼ δ' ὀροῶν ἀκαχημαι.
- 315 οὐ μὲν σφεας ἔτ' ἐολπα μιν ἵστα γε κειέμεν οὕτως
καὶ μάλα περ φιλεοῦτε, ταχὺ οὐκ ἐθέλησετοί ἀμβω
εὔδειν· ἀλλά σφωε δόλος καὶ δεσμός ἐρύξει,
εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδῶσιν ἔεδνα,
οἷσα οἱ ἐγγυάλιζα κυνώπιδος εἵνεκα κούρης,
- 320 οἷνεκα οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυρος."
ὥς ἐφατ', οἱ δ' ἀγερναι το θεοὶ ποτὶ χαλκοβατὲς δῶ
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένοι αἰδοὶ οἴκοι ἐκάστη.
- 325 ἔστησαν δ' ἐν προθύροισι θεοί, δωτῆρες ἑάων·
ἄσβεστος δ' ἄρ' ἐνὶ ὄρτῳ γέλως μακάρεσσιν θεοῖσιν
τέχνας εἰσορώσιν πολύφρονος Ἡφαίστοιο.

famous god of the two lame legs, having turned back before he reached the land of Lemnos; for Helios had kept watch for him and brought him word. So he went to his house troubled at heart, and stood in the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and you other blessed gods that are forever, come hither that you may see a matter laughable and unendurable, how Aphrodite, daughter of Zeus, scorns me for being lame and loves hateful Ares because he is handsome and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But you shall see where these two have gone up into my bed and sleep together in love, while I am filled with grief at the sight. Yet I think they will not wish to lie longer like this, no, not for a moment, no matter how loving they are. Soon shall both lose their desire to sleep; instead the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for his shameless girl, since his daughter is beautiful but faithless."

So he spoke, and the gods gathered to his house with its bronze threshold. Poseidon came, the earth-bearer, and the helper Hermes came, and the lord Apollo who works from afar. The goddesses stayed behind for shame, each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise

⁴ Line 303 is omitted in most MSS; cf. 2.298.

ὦδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

330 “οὐκ ἀρετᾶ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύ·
ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἀρημ
ὠκύτατόν περ ἐόντα θεῶν οἳ Ὀλυμποί ἔχουσιν.
χολὸς ἐὼν τέχνησιν τὸ καὶ μοιχάγρ’ ὀφέλλει·”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῇ δὲ προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων·
335 “Ἑρμεία, Διὸς νιέ, διαίκορε, δῶτορ ἑσσι,
ἧ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῦσι πιεσθεῖς
εὔδειν ἐν λεκτροῖσι παρὰ χρυσῇ Ἀφροδίτῃ.”

τὸν δ’ ἡμείβετ’ ἐπεὶτα διαίκορος Ἀργεῖφοιτης·
“αἶ γὰρ τοῦτο γένοιτο, αἶαξ ἑκατηβόλ’ Ἀπολλων·
340 δεσμοὶ μὲν τρίς τόσσοι ἀπειροὺς ἀμφὶς ἔχουσι,
ὕμεις δ’ εἰσορόφτε θεοὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.”

ὥς ἔφατ’, ἐν δὲ γέλως ὄρτ’ ἀθανάτοισι θεοῖσιν,
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ’ αἰεὶ
345 Ἥφαιστον κλυτοεργὸν ὅπως λίσσειεν Ἄρηα,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“λῦστοι ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὥς σὺν κελεύεις,
τίσειν αἵσιμα πάντα μετ’ ἀθανάτοισι θεοῖσιν.”

τὸν δ’ αὖτε προσέειπε περικλυτὸς ἀμφιγυνής·
350 “μή με, Ποσειδάων γαιήοχε, ταῦτα κέλενε·
δειλαί τοι δειλῶν γε καὶ ἐγγίαι ἐγγυάασθαι,
πῶς ἂν ἐγὼ σε δέοιμι μετ’ ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας.”

τὸν δ’ αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
355 “Ἥφαιστ’, εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας

Hephaestus. And thus would one speak, with a glance at his neighbor:

"Ill deeds do not win out. The slow catches the swift; just as now Hephaestus, slow as he is, has caught Ares even though he is the swiftest of the gods who hold Olympus. Lame, he has caught him by craft. Ares must pay for his adultery."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

"Hermes, son of Zeus, guide, giver of good things, would you be willing, even though ensnared with strong bonds, to lie on a couch beside golden Aphrodite?"

Then the messenger Argeiphontes answered him: "Would that this might happen, lord Apollo, far-shooter—that thrice as many ineluctable bonds might clasp me about and you gods and all the goddesses too might look on, but that I might sleep beside golden Aphrodite."

So he spoke and laughter arose among the immortal gods. But Poseidon did not laugh, but kept beseeching Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

"Free him, and I promise, as you demand, that he shall himself pay you all that is right in the presence of the immortal gods."

Then the famous god of the two lame legs answered him: "Do not ask this of me, Poseidon, earth-bearer. A sorry thing to be sure of is the surety for a sorry rascal. How could I put you in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and escape,

οἷχεται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.”

τὸν δ' ἠμείβετ' ἔπειτα περικλυτός ἀρφαλὴν ἴης
“οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.”

ὥς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.

360 τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθην, κρατεροῦ περ ἑόντος
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,

ἡ δ' ἄρα Κύπρον ἵκανε φιλομμείδης Ἀφροδίτη.

ἔς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.

εἶθα δέ μιν Χάριτες λούσταν καὶ χρίσταν ἔλαιω

365 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἑόντας,

ἀμφὶ δὲ εἶματα ἔσταν ἐπηράτα θαῦμα ἰδεσθαι.

ταῦτ' ἄρ' αἰοιδὸς αἶεδε περικλυτός αὐτὰρ Ὀδυσσεύς·

τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἡδὲ καὶ ἄλλοι

Φαίηκες δολιχέρετμοι, ναυσίκλυτοι ἄνδρες.

370 Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν

μονιὰξ ὀρχηστῆσθαι, ἐπεὶ σφισσι οὐ τις ἐρίζει

οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλουντο,

πορφυρέην, τῇν σφιν Πόλυβος ποιήσε δαΐφρων,

τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκιάοντα

375 ἰδρωθεὶς ὀπίσσω, ὁ δ' ἀπὸ χθορὸς ἰθὺς ἀερθεὶς

ῥηιδίως μεθέλεισκε, πάρος ποτὶ οὐδας ἰκέσθαι.

αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,

ὠρχεῖσθην δὴ ἔπειτα ποτὶ χθορὶ πουλυβοτείρῃ

ταρφέ' ἀμειβομένων· κοῦροι δ' ἐπελήκεον ἄλλοι

380 ἑστειώτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπῳ ὀρώρει.

δὴ τότε ἄρ' Ἀλκίνοον προτεφώρεε διὸς Ὀδυσσεύς·

“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

ἡμὲν ἀπείλησας βητάρμοινας εἶναι ἀρίστους.

I will myself pay you this."

Then the famous god of the two lame legs answered him: "I cannot refuse you, nor would it be right."

So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up instantly. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where she has a precinct and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as adorns the skin of the gods who are forever. And they dressed her in lovely garments, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halios and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skillfully catch it before his feet touched the ground again. But when they had tried their skill in tossing the ball straight up, the two fell to dancing on the bounteous earth, constantly tossing the ball to and fro, and the other youths stood in the place of contests and beat time, and loud was the applause that arose.

Then to Alcinous spoke noble Odysseus: "Lord Alcinous, renowned above all men, you boasted that your dancers were the best, and lo, your words were made

- ἦδ' ἄρ' ἐτοῖμα τέτυκτον σέβας μ' ἔχει εἰσορόωντα.”
- 385 ὥς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόω.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
“κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες.
ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.
ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.
- 390 δῶδεκα γὰρ κατὰ δῆμοι ἀριπρεπέες βαιτιλῆες
ἀρχοὶ κραίονσι, τρισκαίδέκατος δ' ἐγὼ αὐτός
τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' εἰς χερσὶν
- 395 ξεῖνος ἔχων ἐπὶ δόρπον ἴη χαίρων ἐνὶ θυμῷ.
Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι
καὶ δώρῳ, ἐπεὶ οὗ τι ἔπος κατὰ μοῖραν ἔειπεν.”
ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἦδ' ἐκέλευον.
δῶρα δ' ἄρ' οὔσέμεναι προέσαν κήρυκα ἕκαστος
- 400 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρεῖστομαι, ὥς σὺν κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρή, κολεὸν δὲ νεοπρίστου ἐλέφαντος
- 405 ἀμφιδεδίγηται πολέος δέ οἱ ἄξιον ἔσται.”
ὥς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“χαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται
δεινόν, ἄφαρ τὸ φέροικε ἀγαρπάξασαι ἄελλαι.
- 410 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι
δοῖεν, ἐπεὶ δὴ δητὰ φίλων ἄπο πῆματα πάτχεις.”

good; amazement holds me as I look on them."

So he spoke, and the divine might of Alcinous was glad; and instantly he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counselors of the Phaeacians. This stranger seems to me in the highest degree a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings hold sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us quickly bring it all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no way suitable."

So he spoke, and they all praised his words and bade that so it should be, and sent forth each of them a herald to bring the gifts. And Euryalus in turn made answer and said:

"Lord Alcinous, renowned above all men, I will indeed make amends to the stranger as you bid me. I will give him this sword, all of bronze, on which is a hilt of silver, and a scabbard of new-sawn ivory is worked about it; it will be a thing of great worth to him."

So saying, he put into his hands the silver-studded sword, and spoke and addressed him with winged words: "Hail, father stranger; and if any word has been spoken that was harsh, may the storm winds instantly snatch it and bear it away. And for yourself, may the gods grant you to see your wife, and to come to your native land, since it is a long time indeed that you have been suffering woes far from your people."

- τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 "καὶ σὺ φίλος μάλα χαῖρε· θεοὶ δέ τοι ὀλβία δοῖει
 μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένειτο
 415 τοῦτον, ὃ δὴ μοι δῶκας ἀρεΐσταμενος ἐπέειπες."
 ἦ ῥα καὶ ἀμφ' ὤρουσι θέτο ξίφος ἀργυροῖοι
 δύσετό τ' ἥελιος, καὶ τῷ κλυτὰ δῶρα παρῆεν.
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
 420 μητρί παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα
 τοῖσιν δ' ἡγεμόνεν' ἱερὸν μένος Ἀλκινόοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·
 "δεῦρο, γύναι, φερε χηλὸν ἀριπρεπέ· ἡ τις ἀριστη
 425 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα.
 ἀμφὶ δέ οἱ πυρὶ χαλκοὶ ἵησθε, θερμετέ δ' ὕδωρ,
 ὄφρα λοεσσιταμεῖος τε ἴδωι τ' ἐν κείμεῖα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
 430 καὶ οἱ ἐγὼ τὸδ' ἀλειστοῖ ἐμὸν περικαλλὲς ὀπάσσω,
 χρύσειον, ὄφρ' ἐμέθην μεμνημένος ἡμάτα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Δί τ' ἄλλοισιν τε θεοῖσιν."
 ὥς ἔφατ', Ἀρήτη δὲ μετὰ δμωῇσιν ἔειπεν
 ἀμφὶ πυρὶ στήσται τρίποδα μέγα· ὅττι τάχιστα,
 435 αἱ δὲ λοετροχόοι τρίποδ' ἵστασταν ἐν πυρὶ κηλέῳ.
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαίον ἐλοῦσται,
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θερμετο δ' ὕδωρ·
 τοφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα.

BOOK 8

And resourceful Odysseus answered him, and said: "All hail to you, too, friend; and may the gods grant you happiness, and may you never hereafter miss this sword which you have given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of the flawless Alcinous took the beautiful gifts and set them before their revered mother. And the divine might of Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a handsome chest, the best you have, and yourself place in it a newly washed cloak and tunic; and heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and seen well bestowed all the gifts which the flawless Phaeacians have brought here, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the handsome gifts, the

- 440 ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν·
 ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 "αὐτὸς νῦν ἴδε πῶμα, τοῶς δ' ἐπὶ δεῖσμοι ἱηλοὶ
 μή τις τοι καθ' ὁδοὶ δηλήσεται, ὅπποτ' αἱ αὐτὲ
 445 εὖδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ."
 αὐτὰρ ἐπεὶ τό γ' ἀκούσε πολύτλας δῖος Ὀδυσσεύς,
 αὐτίκ' ἐπήρτυε πῶμα, τοῶς δ' ἐπὶ δεῖσμοι ἱηλεὶ
 ποικίλοι, ὅν ποτέ μιν δέδασθ' ὄρεσσι πότνια Κίρκη·
 αὐτόδοιόν δ' ἄρα μιν ταμίην λουσασθαι αἰωγεί
 450 ἔς ῥ' ἀσάμινθον βάιθ'· ὁ δ' ἄρ' ἀσπασίως ἰδε θυμῷ
 θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενος γε θάμιζεν,
 ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠνκόμοιο.
 τόφρα δέ οἱ κομιδὴ γε θεῶ ὥς ἔμπεδος ἦεν.
 τὸν δ' ἐπεὶ οὕτω δμῶαί λούσται καὶ χρῖσται ἐλαίῳ,
 455 ἀμφὶ δέ μιν χλαῖνας καλὰς βάλοι· ἡδὲ χιτῶνα,
 ἔκ ῥ' ἀσάμινθον βᾶς ἀνδρας μέτα οἶνοποτῆρας
 ἦι· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 θάμβασεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα.
 460 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 "χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ
 μνήσῃ ἐμεῦ, ὅτι μοι πρότῃ ζωάγρι' ὀφέλλεις."
 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινόοιο,
 465 οὕτω νῦν Ζεὺς θεΐη, ἐρίγδονπος πόσις Ἥρης,
 οἴκαδ' ἔ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
 τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοῶμην

clothes and the gold, which the Phaeacians gave. And in it she herself placed a cloak and a beautiful tunic: and she spoke and addressed Odysseus with winged words:

"Look now yourself to the lid, and quickly fasten a cord upon it, for fear some one rob you of your goods on the way, when later on you are lying in sweet sleep, as you travel in the black ship."

Now when the much-enduring noble Odysseus heard these words, he at once fitted on the lid, and quickly fastened a cord upon it—a cunning knot which queenly Circe had once taught him. Then forthwith the house-keeper bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for such tendance had been by no means frequent from the time that he left the dwelling of lovely-haired Calypso, but until then he had tendance continually, like a god.

Now when the handmaids had bathed him and anointed him with oil, and had put upon him a handsome cloak and tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the doorpost of the well-built hall, and she marveled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in your own native land may you remember me, for to me first you owe the price of your life."

And resourceful Odysseus answered her, and said: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus, the loud-thundering spouse of Hera, grant that I may reach my home and see the day of my returning. Then I will there, too, pray to you as to a god all my days, for you,

αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη·”

ἧ ῥα καὶ ἐς θρόνον ἵξε παρ' Ἀλκίνοον βασιλῆα
 470 οἱ δ' ἤδη μοίρας τ' ἔνεμον κερώνοντό τε οἶνον.
 κῆρυξ δ' ἐγγύθει· ἦλθεν ἄγων ἐρίηρον ἀοιδῶν
 Δημοδόκοι λαοῖσι τετιμένοι· εἴτε δ' ἄρ' αὐτοὶ
 μέσσω δαιτυμόνων πρὸς κίοια μακροὶ ἐρείσας
 δὴ τότε κήρυκα προτεφη πολυμητις Ὀδυσσεύς.
 475 νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
 ἀργιόδοτος υἱός, θαλερή δ' ἦι ἀμφὶς ἀλοιφή

“κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, σφρα φαίγηται
 Δημοδόκῳ· καὶ μιν προσπτόξομαι ἀχιγμένός περ
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
 480 τιμῆς ἐμμοροὶ εἰσι καὶ αἰδοῦς, οὔτεκ' ἄρα σφεας
 οἴμας μούσ' ἐδίδαξε, φίλητε δὲ φύλοι ἀοιδῶν·”

ὥς ἄρ' ἐφη, κῆρυξ δὲ φερῶν ἐν χειρὶν ἐθήκει
 ἥρω· Δημοδόκῳ ὁ δ' ἐδεξατο, χαῖρε δὲ θυμῷ
 οἱ δ' ἐπ' ὀρεῖάθ' ἐτοῖμα προκειμένα χεῖρας ἱαλλον.

485 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηνύος ἐξ ἔρον ἔντο,
 δὴ τότε Δημοδόκοι προτεφη πολυμητις Ὀδυσσεύς·

“Δημοδόκ', ἐξοχα δὴ σε βροτῶν αἰνίσομ' ἀπάντων
 ἢ σέ γε μούσ' ἐδίδαξε, Δίος παῖς, ἢ σέ γ' Ἀπόλλων
 λῆν γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰείδεις,
 490 ὅσσι' ἐρέαν τ' ἔπαθον τε καὶ ὅσσι' ἐμόγησαν Ἀχαιοί
 ὥς τέ που ἦ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας,
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄειτον
 δουρατέον, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς
 495 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν.

maiden, have given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honor by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said resourceful Odysseus, cutting off a portion of the chine of a white-tusked boar, of which still more was left, and there was rich fat on either side:

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honor and reverence, for the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald took the portion and placed it in the hands of the hero Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire for food and drink, then to Demodocus said resourceful Odysseus:

"Demodocus, truly above all mortal men do I praise you, whether it was the Muse, daughter of Zeus, that taught you, or Apollo; for well and truly do you sing of the fate of the Achaeans, all that they did and suffered, and all the toils they endured, as if perhaps you had yourself been present, or had heard the tale from another. But come now, change your theme, and sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who

αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς.
 αὐτίκ' ἐγὼ πᾶσι μυθήσομαι ἀνθρώποισι.
 ὥς ἄρα τοι πρόφρων θεὸς ὤπαιτε θέσπιν ἀοιδόν·
 ὥς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαίινε δ' ἀοιδόν.

500 ἔνθεν ἑλὼν ὥς οἱ μὲν ἐνστέλμων ἐπὶ νηῶν
 βάυτες ἀπέπλειον, πῦρ ἐν κλισίῃσι βάλοιτες.
 Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτοὶ ἀμφ' Ὀδυσῆα
 ἦατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππων·
 αὐτοὶ γάρ μιν Τρώες ἐς ἀκρόπολιν ἐρύσαντο.
 505 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον
 ἥμενοι ἀμφὶ αὐτὸν· τρίχα δέ σφισσι ἥεδατε βουλήν
 ἢ ἐ διαπλῆξαι⁵ κοῖλον δόρυ νηλεί χάλκῳ,
 ἢ κατὰ πετρῶν βάλεει ἐνισταίτας ἐπ' ἀκρῆς,
 ἢ εἶαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι.

510 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
 αἶσα γὰρ ἦν ἀπολεσθαι, ἐπὶν πόλις ἀμφικαλιπῇ
 δουράτεσι μεγάῃσι ἵπποι, ὅθ' ἦματο παρτες ἀριῆτοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστυ διέπραθον νῆες Ἀχαιῶν

515 ἵπποθεν ἐκχύμενοι, κοῖλον λοχὸν ἐκπρολιπόντες.
 ἄλλοι δ' ἄλλη αἶεide πόλιν κεραϊζέμεν αἰπήν.
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηϊφόβοιο
 βήμεναι, ἥντ' Ἄρηα σὺν ἀντιθέῳ Μενελάῳ.
 κεῖθι δὴ αἰετότατον πόλεμον φάτο τολμήσαντα

520 ἱκῆσθαι καὶ ἔπειτα διὰ μεγάρων Ἀθήνην.

ταῦτ' ἄρ' ἀοιδὸς αἶεide περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάρουσι παρειάς.

⁵ διαπλῆξαι Aristarchus: διατμήξαι MSS

sacked Ilium. If you indeed tell me this tale rightly, I will declare to all mankind that the god has with a ready heart granted you the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after throwing fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it into the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Three counsels found favor in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and throw it down the rocks, or to let it stand as a great offering to propitiate the gods, just as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, in which were sitting all the best of the Argives, bearing to the Trojans slaughter and death. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how, some here, some there, they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus dared the most terrible fight and in the end conquered by the aid of great-hearted Athene.

This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his

- ὥς δὲ γυνὴ κλαίῃσι φίλοι πόσι ἀμφιπεσσάτω
ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν.
525 ἄσπεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ·
ἢ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἳ δέ τ' ἄπισθε
κόπτοιντες δούρειοι μεταφρεῖται ἠδὲ καὶ ὄμους
εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν·
530 τῆς δ' ἐλεεινοτάτῃ ἄχεϊ φθινύθουσι παρειαί·
ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρῶσι δακρυοὶ εἵβει·
εἶθ' ἄλλους μὲν πάντας ἐλατθαιε δάκρυα λείβει
Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐτίμησεν,
ἡμεῖος ἄγχι αὐτοῦ, βαρὺν δὲ στεναχοῖτος ἄκουσεν.
535 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηΐδα·
 "κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
Δημόδοκος δ' ἤδη σχεθέτω φορμιγχα λειψίαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει,
ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδός,
540 ἐκ τοῦ δ' οὐ πω παύσατ' οἰζυροῖο γόοιο
ὁ ξείνος· μάλα πονεῖ μιν ἄχος φρένας ἀμφιβέβηκεν.
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
545 πομπῇ καὶ φίλα δῶρα, τὰ οἳ δίδομεν φιλέοντες
ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι,
τῷ νῦν μηδὲ σὺν κεῦθε νοήμασι κερδαλέοισιν
ὅττι κέ σ' εἴρωμαι φάσθαι δέ σε κάλλιόν ἐστιν.
550 εἴπ' ὅτομ' ὅττι σε κέῃθι κάλει· μήτηρ τε πατήρ τε

eyelids. And as a woman wails and throws herself upon her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her beat her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted—so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone was aware of him and noticed, for he sat by him and heard him groaning heavily. And at once he spoke among the Phaeacians, lovers of the oar:

“Hear me, leaders and counselors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no way to all alike does he give pleasure with this song. Ever since we began to feast and the divine minstrel was moved to sing, from that time our stranger has never ceased from sorrowful lamentation; surely grief must have encompassed his heart. No, let the minstrel cease, that we all may make merry, hosts and guest alike, since it is much better so. For it is for the revered stranger’s sake that all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have even the slightest reach. Therefore do not you on your part hide with crafty intention whatever I shall ask you; to speak out plainly is the better course. Tell me the name by which they called you at home, your mother and

- ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊετάουσιν.
 οὐ μὲν γάρ τις πάρπαι ἀνώνυμός ἐστ' ἀνθρώποι.
 οὐ κακὸς οὐδὲ μὲν ἐστθλός. ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.
 555 εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε,
 ὄφρα σέ τῇ πέμπωσι τιτυσκομένοι φρεσὶ νῆες
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδέ τι πηδάλι' ἔστι, τά τ' ἄλλαι νῆες ἔχουσιν·
 ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 560 καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
 ἀνθρώπων, καὶ λαῖτμα τάχιςθ' ἄλως ἐκπερόωται
 ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼ εἰπούτος ἀκούσα
 565 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγαῖσθαι
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
 φῆ ποτέ Φαιήκων ἀνδρῶν ἐνεργέα νῆα
 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέι πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμιν ὄρος πόλει ἀμφικαλύψειν.
 570 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν
 ἢ κ' ἀτέλεστ' εἶη, ὥς οἱ φίλον ἔπλετο θυμῷ·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τις ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' ἐν ναιετοώσας,
 575 ἡμῖν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοειδής.
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
 Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούνων.

your father and other folk besides, your townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me your country, your people, and your city, that our ships may convey you there, discerning the course by their wits. For the Phaeacians have no pilots, nor steering oars such as other ships have, but the ships themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and the gulf of the sea they cross most quickly, hidden in mist and cloud, nor ever have they fear of damage or shipwreck. Yet this story I once heard thus told by my father Nausithous, who used to say that Poseidon was indignant with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would hide our city behind a huge encircling mountain. So that old man spoke, and these things the god will bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, tell me this and declare it truly: whither you have wandered and to what countries of men you have come; tell me of the people and of their populous cities, both of those who are cruel and wild and unjust, and of those who are kind to strangers and fear the gods in their thoughts. And tell me why you weep and wail in spirit as you hear the doom of the Argives and Danaans, and of Ilium. This the gods brought about,

- τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσασαί τε ὁ Ὀλεθρον
 580 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν αἰοιδῇ.
 ἦ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
 ἐσθλὸς ἑὼν, γαμβρὸς ἢ περθερός, οἱ τε μαλαίστα
 κήδιστοι τελέθοντι μεθ' αἵμαί τε καὶ γέρας αὐτῶν,
 ἦ τίς πον καὶ ἐταῖρος ἀγῆρ κεχαρισμένα εἶδως.
 585 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερείων
 γίγνεται, ὅς κεν ἐταῖρος ἑὼν πεπνυμένα εἶδῃ."

BOOK 8

and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of yours fall before Ilium, some good, true man, your daughter's husband or your wife's father, such as are nearest to one after one's own kin and blood? Or was it perhaps some comrade dear to your heart some good, true man? For no whit worse than a brother is a comrade who knows what is right."

- Τὸν δ' ἀπαμειβόμενος προτεφη πολύμητις Ὀδυσσεύς
 ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰοιδῶ
 τοιούδ' οἶος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.
 5 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
 ἢ ὅτ' ἐνφροσύνη μὲν ἔχη κατὰ δῆμοι ἀπαιτα,
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκονίζονται αἰοιδῶν
 ἥμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτον καὶ κρεῖων, μεθ' ἧ δ' ἐκ κρητῆρος ἀφυσσῶσι
 10 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσιν·
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στοργόεντα
 εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυνρόμενος στεναχίζω
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
 15 κήδε' ἐπεὶ μοι πολλὰ δοῦναι θεοὶ οὐρανίωτες,
 γῆν δ' ὄνομα πρῶτον μυθήτομαι, ὄφρα καὶ ὑμεῖς
 εἴδετ', ἐγὼ δ' αἶν' ἔπειτα φηγὼν ὕπο γηλεὲς ἦμαρ
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 20 ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει,
 γαιετάω δ' Ἰθάκῃ· ἐνδείελοι' ἐν δ' ὄρος αὐτῇ
 Νήριτον εἰροσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ γῆσσι

BOOK 9

Then resourceful Odysseus answered him, and said: "Lord Alcinous, renowned above all men, truly this is a good thing, to listen to a minstrel such as this man is, like to the gods in voice. For myself I declare that there is no greater fulfillment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit side by side, and by them tables are laden with bread and meat, and the cupbearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind a thing surpassingly lovely. But your heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell you first, what last? For woes uncounted have the heavenly gods given me. First now will I tell my name, that you all also may know of it, and that I hereafter escaping the pitiless day of doom may be your host, far off though my home is. I am Odysseus, son of Laertes, known to all men for my stratagems, and my fame reaches the heavens. I dwell in clear-seen Ithaca; on it is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie

- πολλαὶ ραιετάνοντι μάλα σχεδὸν ἀλλήλοισι
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 25 αὐτὴ δὲ χθαμαλὴ παννυπερτάτῃ εἰν ἀλὶ κέϊται
 πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἡῶ τ' ἡέλιόν τε,
 τρηχεῖ· ἀλλ' ἀγαθὴ κουρωτρόφος· οἷ' τοι ἐγὼ γε
 ἥς γαίης δύναιμι γλυκερώτερη· ἄλλο ἰδεῖσθαι
 ἧ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων.
 30 ἐν σπέεσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·¹
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
 35 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον
 γαίῃ ἐν ἄλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 οἷ' μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
 Ἰλιόθεν με φέρωι ἄνεμος Κικόρεσσι πέλασσευ,
 40 Ἰσμάρω· ἐνθα δ' ἐγὼ πόλιν ἐπραθὼν, ὠλεῖσθαι δ' αὐτοῖς·
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δαιτυμέθ', ὥς μὴ τίς μοι ὑπεμβόμενος κίσι ἴσῃς.
 εἶθ' ἧ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 45 ἐνθα δὲ πολλὸν μὲν μέθυ πινετο, πολλὰ δὲ μῆλα
 ἐσφαζον παρὰ θύρα καὶ εἰλίποδας ἑλικας βούς·
 τόφρα δ' ἀρ' οἰχόμενοι Κίκορες Κικόρεσσι γεγώνεν,
 οἷ' σφιν χεῖρονες ἦσαν, ἅμα πλείονες καὶ ἀρείονες
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 50 ἀνδράσι μάρνασθαι καὶ ὄθι χρῆ πεζὸν εἶντα.

many islands close by one another, Dulichium, and Same and wooded Zacynthus. Ithaca itself lies low in the sea, farthest of all toward the dark, but the others lie apart toward the dawn and the sun—a rugged island, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. It is true that Calypso, the beautiful goddess, kept me by her in her hollow caves, yearning that I should be her husband; and in the same way Circe held me back in her halls, the guileful lady of Acaea, yearning that I should be her husband; but they could never persuade the heart in my breast. So true is it that nothing is sweeter than a man's own land and his parents, even though it is in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell also of my woeful homecoming, which Zeus laid upon me as I came from Troy.

"From Ilium the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and much treasure, and divided it among us, that so far as lay in me no man might go defrauded of an equal share. Then you may be sure I for my part ordered that we should flee with a quick foot, but the others in their great folly did not listen. There much wine was drunk, and many sheep they slew by the shore, and spiral-horned cattle of shambling gait. Meanwhile the Cicones went and called to other Cicones who were their neighbors, at once more numerous and braver than they—men that lived inland and were skilled at fighting their foes from chariots and, where necessary,

¹ Line 30 (=1.15) is omitted in most MSS.

- ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἀνθεα γίγνεται ὥρη.
 ἡέριον τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησιδάμενοι δ' ἐμάχοιτο μάχην παρὰ νηυσὶ θεῶντι
 55 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρῃσι.
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑοίτας
 ἦμος δ' ἡέλιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς
 60 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατοι τε μόρον τε
 "ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτου, φίλους ὀλεσάντες ἐταίρους,
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 65 πρὶν τινα τῶν δειλῶν ἐταῖροι τρὶς ἐκαστον αὔσαι,
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπ' ὦρσ' ἀέμενοι Βορέην τεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὅμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθην ἡΐξ.
 70 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἰστίαι δέ σφιν
 τριχθα τε καὶ τετραχθα διέσχιυται ἕς ἀέμεοιο.
 καὶ τὰ μὲν ἐς νῆας κάθμεν, δεύσαντες ὀλεθροῖν,
 αὐτὰς δ' ἐστεινμένως προερέισαμεν ἠπειρόνδε.
 ἔνθα δὺν νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
 75 κείμεθ', ὅμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεισ' Ἠώς,
 ἰστοῖς στησιδάμενοι ἀνά θ' ἰστίαι λείκ' ἐρύσαντες
 ἤμεθα, τὰς δ' ἄνεμός τε κυβερῇηταί τ' ἔθνηρον.

on foot. Soon they arrived, in numbers like the leaves and flowers that bloom in the spring, at dawn; then it was that an evil fate from Zeus beset us, luckless as we were, that we might suffer many woes. Setting their line of battle by the swift ships, they fought, and each side hurled at the other with bronze-tipped spears. As long as it was morning and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

"From there we sailed on, grieved at heart, glad to have escaped death, though we had lost our staunch comrades; nor did I let my curved ships go on their way until we had all called three times on each of those luckless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And

- καί νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν·
 80 ἀλλά με κῆμα ρόος τε περιγυάμπτοιτα Μάλαιαι
 καὶ Βορέης ἀπέωσσε, παρεπλάγξεν δὲ Κιθήρῳι
 “ἔνθην δ’ ἐντῆμαρ φερόμην ὁλοοῖς ἀιέμουτιν
 πόοντον ἐπ’ ἰχθυόειταν· ἀτὰρ δεκάτῃ ἐπέριζήμει
 γαίης Λωτοφάγων, οἳ τ’ ἄνθινον εἶδαρ ἔδουσιν.
 85 ἔνθα δ’ ἐπ’ ἠπείρου βῆμεν καὶ ἀφυσταμεθ’ ὑδαρ.
 αἶψα δὲ δεῖπνον ἔλοτο θοῆς παρὰ γηυσὶ ἐταῖροι
 αὐτὰρ ἐπεὶ σίτοιό τ’ ἐπασσάμεθ’ ἠδὲ ποτῆτος,
 δὴ τότε· ἐγὼν ἐταίρους προΐειν πεύθεσθαι ἰοίτος
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες
 90 ἀνδρε δῖω κρίνας, τριτατον κήρυχ’ ἀμ’ ὀπαστας·
 οἳ δ’ αἶψ’ οἰχόμενοι μίγει ἀνδράσι Λωτοφάγουσι
 οὐδ’ ἄρα Λωτοφάγοι μῆδοιθ’ ἐταροῖσι ὀλεθροῖ
 ἡμετέροις, ἀλλὰ σφιν δοῖται Λωτοῖο παστισθαι
 τῶν δ’ ὅς τις λωτοῖο φάγοι μελιθεά καρπόν,
 95 οὐκέτ’ ἀπαγγεῖλαι πάλιν ἠθέλει οὐδὲ γέεσθαι,
 ἀλλ’ αὐτοῦ βούλοιο μετ’ ἀνδράσι Λωτοφάγουσι
 λωτοῖ ἐρεπτομενοι μερέμεν γοῖτον τε λαθεσθαι,
 τοὺς μὲν ἐγὼν ἐπὶ γῆας ἄγον κλαιοντας ἀνάγκη,
 γηυσὶ δ’ ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆστα ἐρύσσας.
 100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἳ δ’ αἶψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἔξῃς δ’ ἐζόμενοι πολιὴν ἄλα τύπτουν ἐρετμοῖς.
 105 “ἔνθην δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ
 Κυκλώπων δ’ ἐς γαῖαν ὑπερφιάλων ἀθεμίστων

now all unscathed would I have reached my native land, but the waves and the current and the North Wind beat me back as I was rounding Malea, and drove me off course past Cythera.

"Thence for nine days' time I was borne by savage winds over the fish-filled sea; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and without further ado my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent out some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as herald. They departed at once and mingled with the Lotus-eaters; nor did the Lotus-eaters think of killing my comrades, but gave them lotus to eat. And whoever of them ate the honey-sweet fruit of the lotus no longer wished to bring back word or return home, but there they wished to remain among the Lotus-eaters, feeding on the lotus, and to forget their homecoming. I myself brought back these men, weeping, to the ships under compulsion, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, for fear that perchance anyone should eat the lotus and forget his homecoming. So they went on board quickly and sat down upon the benches, and sitting well in order struck the gray sea with their oars.

"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an insolent and lawless folk, who,

² Line 90 (= 10.102) is placed before 89 in most mss. It seems inconsistent with 94.

- ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται.
 110 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν
 οἶνοι ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες.
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέεσσι γλαφυροῖσι. θεμιστεύει δὲ ἕκαστος
 115 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλοισι ἀλέγουσιν
 ἡῆτος ἔπειτα λάχεια παρὲκ λιμένος τεταίνυσται.
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ' ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 120 οὔδ' ἐμιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν ληρενεῖ, βόσκει δὲ τε μηκάδας αἶγας.
 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιτοπάρηοι,
 οὔδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυστέλμους, αἳ κεν τελέοιεν ἕκαστα
 ἄστέ ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν·
 130 οἳ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο.
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθιτοὶ ἄμπελοι εἶεν.

trusting in the immortal gods, plant nothing with their hands, nor plow; but all these things spring up for them without sowing or plowing, wheat, and barley, and vines, which bear the rich clusters of wine, and Zeus's rain makes these grow for them. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of mountains in hollow caves, and each one is lawgiver to his children and his wives, and they have no regard for one another.

"Now there is a fertile island that stretches slantwise outside the harbor, neither close to the shore of the land of the Cyclopes, nor yet far off, well-wooded. On it live wild goats innumerable, for no traffic of men prevents them, nor do hunters come there, men who suffer hardship in the woodland as they course over the peaks of the mountains. Neither with flocks is it occupied, nor with plowed lands, but unsown and untilled all its days it is bereft of mankind, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermillion cheeks,¹ nor are there shipwrights in their land who might build them well-benched ships, which could perform all their wants, passing to the cities of other men, as men often cross the sea in ships to visit one another—craftsmen, who would also have made of this island a well-arranged settlement for them. For the island is not at all a poor one, but would bear all things in season. On it are meadows by the shores of the gray sea, well-watered and soft, where vines would never fail. On it

¹ That is, with bows painted red. M.

² ἔπειτα λάχεια: ἔπειτ' ἐλάχεια Zenodotus: cf. 10.509

- ἐν δ' ἄροσις λείη· μάλα κεν βαθὺν λήιον αἰεὶ
 135 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.
 ἐν δὲ λιμῇ ἐύορμος, ἣν οὐ χρεὼ πευγματὸς ἔσται
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλευται· μέγιστοι χροῖοι εἰς ὃ κε ταυτεῖσι
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.
 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 ἰύκτα δι' ὀφθαλμοῖσι, οὐδὲ προῦφαινε· ἰδέσθαι
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 145 οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.
 ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
 οὔτ' οὔν κύματα μακρὰ κυλιδόμενα προτὶ χερσὶν
 εἰσιδόμεν, πρὶν ἤμας ἐνσιτελμονς ἐπικέλευται
 κελεύσασθαι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
 150 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ διαν.
 "ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἠῶς,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 155 αἶγας ὀρεσκόωνς, ἵνα δειπνήσειαν ἑταῖροι
 αὐτίκα καρπύλα τόξα καὶ αἶγανέας δοδιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μετρεϊκέα θήρη·
 ἤμας μὲν μοι ἔποιτο δινώδεκα, ἐς δὲ ἐκάστην
 160 ἐντὶεά λάγχατον αἶγες· ἐμοὶ δὲ δέκ' ἔζελον αἶψα.
 "ὧς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα

BOOK 9

are level plowlands, from which they might reap from season to season very deep harvests, so rich is the soil beneath. And in it, too, is a harbor giving safe anchorage, where there is no need of moorings, either to throw out anchor stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbor a spring of bright water flows out from beneath a cave, and round about it poplars grow. There we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on the shore. And when we had beached the ships we lowered all the sails and ourselves disembarked on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the island, marveling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might eat. Instantly we took from the ships our curved bows and long javelins, and forming three groups we took to shooting; and at once the god gave us a bag to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.

"So then all day long till set of sun we sat feasting on

- ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός.
ἀλλ' ἐρέην πολλοὶ γάρ ἐι ἀμειβομένῃσι ἑκάστωι
165 ἠφύσταμεν Κικλόων ἱερῶι πτολίεθροι ελαυτές
Κυκλώπων δ' ἐς γαῖαι ἐλεύετοσσι ἐγγὺς εἰσιτοί
καπνόν τ' αὐτῶν τε φθογγὴν οἴων τέ καὶ αἰγῶν.
ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
170 ἦμος δ' ἠριγένεια φάει ἡ ῥοδοδάκτυλος Ἥως
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
“ἄλλοι μὲν νῦν μίμνεν', ἐμοὶ ἐρίηρες ἐταῖροι
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθῶν τῶι δ' αἰδρῶι πειρήσομαι, οἵ ταιες εἴσι·
175 ἦ ῥ' οἳ γ' ὕβρισται τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλοξένοι, καὶ σφιν νόος ἐστὶ θεουδής.”
ὥς εἰπὼν ἀτὰρ νηὸς ἐβῆν· ἐκελευστα δ' ἐταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
180 εἰς ἧς δ' ἐσόμενοι πολλοὶ αἶα λυπτοὶ ἐρετμοῖς
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης,
ἠΐηλοι, δαΐεργεσι κατηρεφές· εἴθ' αὖ δὲ πολλὰ
μῆλ', οἷές τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλῇ
185 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι
μακρῆσιν τε πίτυσσι· ἰδὲ δρυσὶν ὑψηκόμοισιν
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάρενθεν ἐὼν ἀθεμίστια ἤδη

abundant meat and sweet wine. For not yet was the red wine spent from our ships, but some was still left, for each crew had drawn a large quantity in jars when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and noticed smoke, and the voices of the Cyclopes and of their sheep and goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

“Remain here now, the rest of you, my trusty comrades, while I with my own ship and my own crew will go and make trial of these men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they are kind to strangers and fear the gods in their thoughts.’

“So saying, I went on board the ship and told my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches, and sitting well in order struck the gray sea with their oars. But when we had reached the place, which lay close at hand, there on the land’s edge close by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were penned at night. Round about it a high courtyard was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man spent his nights, who shepherded his flocks alone and afar, and did not mingle with others, but lived apart, obedient to no law. For he was created a mon-

- 190 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἔώκει
 ἀνδρί γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.
 "δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι.
- 195 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
 βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Ἐνάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
- 200 ἀζόμενοι ᾧκει γὰρ ἐν ἄλσει δειδρῆεντι
 Φοῖβον Ἀπολλοῖος, ὃ δὲ μοι ποιεῖ ἀγλαὰ δῶρα
 χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
 δῶκε δὲ μοι κρητῆρα παιταργυροί, αὐτὰρ ἔπειτα
 οἶνοι ἐν ἀμφιφορεῦντι δινώδεκα πᾶσι ἀφύστας
- 205 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
 ἡεῖδι δμῶσι οὐδ' ἀμφιπολοῖ ἐν οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
- 210 χεῦν, ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει
 θεσπεσίῃ τοτ' αἶν' οὔ τοι ἀποσχεῖσθαι φίλον ἦεν.
 τοῦ φεροῖ ἐμπλήσας ἀσκὸν μέγαρ, ἐν δὲ καὶ ἦα
 καρρῖκον αὐτίκα γάρ μοι οὔσατο θυμὸς ἀγήτωρ
 ἄνδρ' ἐπελεῖνσεσθαι μεγάλῃν ἐπειμέρον ἀλκήν,
- 215 ἄγριοι, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.
 "καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν
 ἔνδον

BOOK 9

strous marvel, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose the twelve best of my comrades and went my way. With me I had a goatskin of the dark, sweet wine, which Maro, son of Evanthies, had given me, the priest of Apollo, the god who watched over Ismarus. He had given this to me because we had protected him with his child and wife out of reverence; for he lived in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing bowl all of silver; and besides these, wine, with which he filled twelve jars in all, wine sweet and unmix'd, a drink divine. Not one of his slaves nor of the maids in his halls knew of it, but himself and his loyal wife, and one housekeeper only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing bowl marvelously sweet; then truly would one not choose to hold back. With this wine I filled and took with me a great skin, and also provisions in a bag; for my proud spirit told me that very soon a man would come upon us clothed in tremendous strength, a savage man that knew nothing of rights or laws.

"Speedily we came to the cave, nor did we find him

- εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
 220 ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν προχοῖοι, χωρὶς δὲ μεταίσται,
 χωρὶς δ' αὖθ' ἔρσαι, ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγει
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 κερπαλίμως ἐπὶ νῆα θοῇν ἐρίφων τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἧ τ' ἂν πολὺν κέρδιον ἦεν,
 ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 230 οὐδ' ἄρ' ἔμελλ' ἐτάρουσι φανείς ἐρατεινὸς ἕσσεσθαι
 “ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φαγομεν· μετομεν τε μὴ ἐνδοῖν
 ἡμεῖοι ἧος ἐπῆλθε γέμων· ὅτε δ' ὀρῆμεν ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴῃ,
 235 ἔντοσθεν¹ δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἐθήκει·
 ἡμεῖς δὲ δέισαντες ἀπειστυμεθ' ἐς μυχοὶ ἄντρον
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ' οἶσσι ἤμελγε, τὰ δ' ἀριστερὰ λείπε θύρηφιν,
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν⁵ αὐλῆς.
 240 αὐτὰρ ἐπεὶ ἐπέθηκε θυρῶν μέγαν ὑψόστ' ἀείρας,
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἵκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδὲος ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν,
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας.

within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately; by themselves the firstlings, by themselves the later lambs, and by themselves again the newly born. And with whey were swimming all the well-wrought vessels, the milk pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take some of the cheeses and depart, and then speedily to drive to the swift ship the kids and lambs out of the pens, and to sail over the salt water. But I did not listen to them—truly it would have been far better—to the end that I might see the man himself, and whether he would give me gifts of entertainment. And in truth, when he appeared, he proved no joy to my comrades.

“Then we kindled a fire and offered sacrifice, and ourselves, too, took some of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He carried a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. He drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left outside in the deep courtyard. Then he lifted up and set in place the great doorstone, a mighty rock; two and twenty stout four-wheeled wagons could not lift it from the ground, such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the

⁴ ἔντοσθεν: ἔκτοσθεν

⁵ ἔκτοσθεν: ἔντοσθεν most editors; cf. 338

- 245 πάντα κατὰ μοῖραν, καὶ ὑπὲρ ἔμβρυον ἤκει ἐκάστη.
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάρουντι ἀμνηστάρειος κατέθηκε
 ἤμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
 πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἶη.
- 250 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 καὶ τότε πῦρ ἀνέκαie καὶ εἰσιδεῖ. εἶρετο δ' ἡμέας
 “ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
 οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
- 255 ἰσχυρὰς παρθήμεροι κακοὶ ἀλλοδαποὶ τι θεροῖτες
 ὥς ἐβαθ', ἡμῖν δ' αὖτε κατεκλασθήη θυνοὶ ἤτοι
 δευσάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον,
 ἀλλὰ καὶ ὥς μιν ἐπεισὶν ἀμειβομενος προΐεειποι
 “ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
- 260 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
 ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμεμνονος ἐνχόμεθ' εἶναι.
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
- 265 τοισιγὴν γὰρ διεπερσε πολὺν καὶ ἀπώλεσε λαοὺς
 πολλούς, ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοι εἰμεν.
- 270 Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 “ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλέϊ θυμῷ·

ewes and bleating goats all in turn, and beneath each dam he placed her young. Next he curdled half the white milk and gathered it in wicker baskets and stored it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

“Strangers, who are you? Whence do you sail over the watery ways? Is it on some business, or do you wander at random over the sea, as pirates do, who wander hazarding their lives and bringing evil to men of other lands?”

“So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him saying:

“We, you must know, are from Troy, Achaeans, driven by all the winds there are over the great gulf of the sea. Seeking our home, we have come by another way, by other paths. So, I suppose, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now the greatest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting you, have come as suppliants to your knees, in the hope that you will give us entertainment, or in some other manner be generous to us, as is the due of strangers. Do not deny us, good sir, but reverence the gods; we are your suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers’ god—who walks in the footsteps of reverend strangers.”

“So I spoke, and at once he made answer with pitiless

- 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας.
 ὅς με θεοὺς κέλεαι ἦ δειδίμεν ἦ ἀλέασθαι·
 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν θέρτεροί εἰμὶ
 οὐδ' αἶν' ἐγὼ Διὸς ἐχθὸς ἀλειαμένος πεφύκομαι
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν ἐνεργέα νῆα,
 280 ἣ πονεῖν ἐπ' ἐσχατιῇς, ἣ καὶ σχεδὸν ὄφρα δαίω
 ὥς φάτο πειράζων, ἐμὲ δ' οἱ λαθεῖ εἰδότες πολλοί·
 ἀλλὰ μιν ἄφθορροι προσιέειν δολίοις ἐπειεστο
 "νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 285 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
 αὐτὰρ ἐγὼ σὺν τοιαυτῷ ὑπεκόνησιν αἰπὴν ὀλεθροῖ
 ὥς εἶφαμην, ὁ δὲ μ' οὐδὲν ἀμείβετο γηλαὶ θυμῷ
 ἀλλ' ὅ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἴαλλε.
 σὺν δὲ δῶν μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 290 κόπτ' ἐκ δ' ἐγκεφαλὸς χαμᾶδις ῥέε, δεῦτε δὲ γαῖαν
 τοὺς δὲ διὰ μελειστὶ ταμῶν ὀπλίευστατο δορπὸν
 ἦσθε δ' ὥς τε λεῶν ὀρεσιτροφὸς οἶδ' ἀπελείπει
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα,
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 295 σχέτλια ἐργ' ὀρούσας, ἀμνηχαντὴ δ' ἔχε θυμὸν·
 αὐτὰρ ἐπεὶ Κυκλωπὶ μεγάλῃν ἐμπλήσατο γῆδυν
 ἀνδρόμεα κρέ' ἔδωκε καὶ ἐπ' ἄκρητον γάλα πίνοι
 κείτ' ἔντοσθ' ἀντροῖο παντοστάμενος διὰ μήλων
 τὸν μὲν ἐγὼ βροῦλευστα κατὰ μεγαλήτορα θυμῷ
 300 ἄσιστον ἰὼν, ξίφος δ' ἐν ἐρυτστάμενος παρὰ μηροῦ,

heart: 'You are a fool, stranger, or have come from afar, seeing that you bid me either to fear or to avoid the gods. For the Cyclopes pay no heed to Zeus, who bears the aegis, nor to the blessed gods, since truly we are better far than they. Nor would I, to shun the wrath of Zeus, spare either you or your comrades, unless my own heart should bid me. But tell me where you moored your well-wrought ship when you came here. Was it perchance at a remote part of the land, or close by? I would like to know.'

"So he spoke, tempting me, but he did not fool me—I knew too much for that; and I made answer again in crafty words:

"My ship Poseidon, the earth-shaker, dashed to pieces, throwing her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped sheer destruction.'

"So I spoke, but from his pitiless heart he made no answer, but sprang up and laid his hands upon my comrades. Two of them together he seized and dashed to the earth like puppies, and their brains flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them like a mountain-nurtured lion, leaving nothing—ate the entrails, and the flesh, and the bones and marrow. And we with wailing held up our hands to Zeus, seeing these cruel deeds; and helplessness possessed our spirits. But when the Cyclops had filled his huge belly by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near him, and draw my sharp sword from beside my thigh and stab him in the breast.

οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
 χεῖρ' ἐπιμαστάρειος ἕτερος δὲ με θυμός ἐπ' αἶκει
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἵπειν ἀλεθροί
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων

305 χερσὶν ἀπώσασθαι λίθοι ὄβριμοι, οἱ προτετθηκεῖ
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διάν.

“ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἦμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν καὶ ὑπ' ἐμβροτοῖσι ἦκεν ἑκάστη

310 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 γέν' δ' οὐ γὰρ δὴ αὖτε δυνὼ μαρμάρῃσι ὀπλιστάτο δαίπριοι
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρέων μεγάλ' αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.

315 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ αὐτὰρ ἐγὼ λιπομένην κακὰ βυστοδομεύων.
 εἴ πως τιταίμην, δοίη δέ μοι εὖχος Ἀθήνη.

ἦδε δὲ μοι κατὰ θυμόν ἀριστή φαίετο βουλή
 Κύκλωπος γὰρ ἐκεῖτο μέγα ῥοπαλοὶ παρὰ στήκῳ.

320 χλωρόν ἐλαΐνεον τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 αὐανθέν, τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
 ὅσσον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.

325 τοῦ μὲν ὅσσον τ' ὄργυια ἐγὼν ἀπέκοψα παραιτὰς
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύνται δ' ἐκέλευσα
 οἱ δ' ὁμαλὸν ποίησαν ἐγὼ δ' ἐθόωσα παραιτὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.

BOOK 9

where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for there in the cave we too would have perished in utter ruin. For we would not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his fine flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men together and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great doorstone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the depths of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There lay beside a sheep pen a great club of the Cyclops—a staff of green olivewood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length, so huge in breadth to look upon. Going up to it, I cut off about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth—and I, standing by, sharpened it at the point, and then took it at once and hardened it in the blazing fire.

- καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ.
 330 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή·
 αὐτὰρ τοὺς ἄλλους κλήρω πεπαλάσθαι οἶσσι
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἶρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον τοὺς αἰ κε καὶ ἠθέλοι αὐτὸς ἐλεσθαι.
 335 τέσσαρες, αὐτὰρ ἐγὼ πεμπτος μετὰ τοῖσι· ἐλεγχμῇ
 εἰσπέριος δ' ἦλθεν καλλιπριχα μῆλα τομειῶν
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα
 πάντα μάλ', οὐδὲ τι λείπε βαθείης ἐκτοθεῖ ἀνλῆς
 ἢ τι οὐσάμενος, ἦ καὶ θεὸς ὥς ἐκέλευσεν.
 340 αὐτὰρ ἐπεὶ ἐπεθῆκε θυρεὸν μεχάι ἄνωσ' αἶρας
 ἐξόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἶγας.
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυοὶ ἦκεν ἑκάστη
 αὐτὰρ ἐπεὶ δὴ σπεύετε ποιησάμενος τὰ ἅ ἔργα
 σὺν δ' ὅ γε δὴ αὖτε δῖον μάρτυρας ὀπλίτατατο δόρποι
 345 καὶ τοῖ ἐγὼ Κύκλωπα προσηγνῶν ἄγχι παραιτῆς,
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο·
 "Κύκλωφ, τῇ, πῖε οἶον, ἐπεὶ φάγες ἀνδρόμεα κρέα.
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει
 ἡμετέρῃ σοὶ δ' αὖ λαιβὴν φερὸν εἰ μ' ἐλείπας
 350 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 αἰθρόαυον πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;
 "ὥς ἐδάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν ἥστατο δ' αἰνῶς
 ἥδ' οὐ ποτὸν πίνων καὶ μ' ἦτεε δεύτερον αὐτῖς·

⁶ πεπαλάσθαι Aristarchus, πεπαλάχθαι

Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps about the cave. And I told the others to cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would have wished to choose; four they were, and I was numbered with them as the fifth. At evening he came, herding his fine-fleeced sheep. Without delay he drove into the wide cave his fat flocks one and all, and left not one outside in the deep courtyard, either from some foreboding or because a god so bade him. Then he lifted up and set in place the great doorstone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men together and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy-wood bowl of dark wine:

"Cyclops, here; drink wine, now that you have had your meal of human flesh, that you may know what kind of drink this is which our ship contained. It was to you that I was bringing it as a drink offering, in the hope that, touched with pity, you might send me on my way home; but you rage in a way that is past all bearing. Cruel man, how shall anyone of all the men there are ever come to you again hereafter, since what you have done is not right?"

"So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

⁷ ἔκτοθεν: ἐντοθεν most editors; cf. 239

- 355 “δός μοι ἔτι πρόφρων, καί μοι τέον οὔνομα εἰπὲ
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης·
καὶ γὰρ Κυκλώπεςσι φέρει ζείδωρος ἄρουρα
οἶνοι ἐριστάφυλοι, καὶ σφει Διὸς ὄμβρος ἄέξει
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστι ἀπορηρῶς.”
- 360 “ὥς φάτ’, ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον.
τρὶς μὲν ἔδωκα φέρον, τρὶς δ’ ἐκπiei ἀφραδίηται
αὐτὰρ ἐπεὶ Κύκλωπα περὶ θρήνης ἤλυθει οἶτος
καὶ τότε δὴ μιν ἔπεςσι προσηύδων μελιχίοισι·
“Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι
365 ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατήρ ἠδ’ ἄλλοι πάντες ἐταῖροι.”
“ὥς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο τηλέθυμῳ·
“Οὔτιν ἐγὼ πνυματοῖ ἐδομαι μετὰ οἷς ἐταροῖσιν.”
- 370 τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.”
“ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αἶχρα, καὶ δέ μιν ὕπτιος
ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοί τ’ ἀνδρόμεοι· ὃ δ’ ἐρεῖγετο οἶνοβαρείῳ·
- 375 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλαστα πολλῆς,
ῆος θερμαίνοντο· ἔπεςσι δὲ πάντας ἐταῖρους
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.
ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάττω ἐν πυρὶ μέλλεν
αἴφαισθαι, χλωρός περ ἐὼν, διεφαίνετο δ’ αἰνῶς,
- 380 καὶ τότε ἐγὼν ἄσσοι φέρον ἐκ πυρός, ἀμφὶ δ’ ἐταῖροι
ἵστασθ’· αὐτὰρ θαρπτός ἐρέπρινυεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὃξὺν ἐπ’ ἄκρῳ,

"Give me it again with a ready heart, and tell me your name at once, that I may give you a stranger's gift at which you may be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a draught from a stream of ambrosia and nectar."

"So he spoke, and again I handed him the sparkling wine. Three times I brought and gave it to him, and three times he drained it in his folly. But when the wine had got round the wits of the Cyclops, then I spoke to him with winning words:

"Cyclops, you ask me of my glorious name, and I will tell you it; and do you give me a stranger's gift, even as you promised. Nobody is my name. Nobody they call me--my mother and my father, and all my comrades as well."

"So I spoke, and at once he answered me with pitiless heart: 'Nobody will I eat last among his comrades, and the others before him: this shall be your gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep that conquers all laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then it was I who thrust the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, so that no man might falter from fear. But when presently that stake of olivewood was about to catch fire, green though it was, and began to glow terribly, then it was I who brought it near from the fire, and my comrades stood round me and a god breathed into us great courage. They took the stake of olivewood, sharp at the

- ὀφθαλμῷ ἐνέρευται· ἐγὼ δ' ἐφύπερθει ἐρευτθεὶς
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
 385 τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσεύουσιν ἱμάντι
 ἀψάμειοι ἐκάτερθε, τὸ δὲ τρέχει ἐρμειῆς αἶσι
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλεφαρ' ἀμφὶ καὶ ὀφρύας εὔσσει ἀντμή
 390 γλήγῃς καυομένης, σιθάρα γεῖτο δὲ οἱ πύρι μύσαι
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πελεκυὶ μεγάλῃ ἡὲ σκέπαρτοι
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμαύσσει· τὸ γὰρ αὐτὲ σιδηρεὺς γέ κρατος ἔσται
 ὥς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
 395 σμερδαλεοὶ δὲ μετ' ὤμῳ περὶ δ' ἰαχε πετρῇ,
 ἡμεῖς δὲ δευταῖτες ἀπεστυμεθ' αὐτὰρ ὁ μοχλοῖ
 ἐξερυσ' ὀφθαλμοῖο πεδνημείοι σίματι πολλῷ
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἑο χερσὶν ἀλύνων,
 αὐτὰρ ὁ Κύκλωπας μεγαλ' ἠπνεῖ, οἱ γὰρ μὴ ἀμφὶς
 400 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας.
 οἱ δὲ βοῆς αἶοντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐκῆδου
 "τίπτε τοσοῖ, Πολύφημ', ἀρημεῖος ὦδ' ἐβόησας
 γυκτα δὲ ἀμβροστὴν καὶ ἀντίονας ἄμμε τίθησθα;
 405 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἡὲ βίηφιν;"
 "τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς
 Πολύφημος·
 'ὦ φίλοι, Οὐτὶς με κτείνει δόλῳ οὐδὲ βίηφιν.'
 "οἱ δ' ἀπαρμειβόμενοι ἔπεα πτερόειπ' ἀγόρευον·"

point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as a man bores a ship's timber with a drill, while those below keep it spinning with the strap, which they lay hold of by either end, and the drill runs unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed round it, all hot as it was. His eyelids above and below and his brows were all singed by the flame from the burning eyeball, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water to temper it and it makes a great hissing—for from this comes the strength of iron—so did his eye hiss round the stake of olivewood. Terribly then did he cry aloud, and the rock rang around and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood. Then with both arms he flung it from him, beside himself, and shouted to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

“What sore distress is this, Polyphemus, that you cry out thus through the immortal night, and make us sleepless? Can it be that some mortal man is driving off your flocks against your will, or killing you yourself by guile or by strength?”

“Then from inside the cave strong Polyphemus answered them: ‘My friends, it is Nobody that is slaying me by guile and not by force.’”

“And they made answer and addressed him with

⁸ ἐπεισθεὶς Aristarchus: ἀερεθεὶς

- 410 'εἰ μὲν δὴ μή τις σε βιάζεται οἶον ἔοντα,
νοῦσον γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι·
ὥς ἂρ' ἔφαθ' ἀπιόντες ἔμοι δ' ἐχέλασσε φίλοι κῆρ
ὥς ὄνομ' ἐξαπάτησεν ἔμδν καὶ μῆτις ἀμύμων.
- 415 Κύκλωφ δὲ στερᾶχοι τε καὶ ὠδυνῶι ὀδνησσι
χερσὶ ψηλαφῶων ἀπὸ μὲν λίθον εἶλε θυράων,
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
οὔτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
- 420 αὐτὰρ ἐγὼ βούλεινοι ὅπως ὄχ' ἄρυστα χειροῖτο
εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον
ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἦδε δὲ μοι κατὰ θυμὸν ἄρυστη φαίετο βουλὴ
- 425 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι,
καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισιν,
τῆς ἐπὶ Κύκλωφ εὔδε πελοῖν, ἀθεμιστῖα εἰδώς,
σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε.
- 430 τῶν δ' ἐτέρῳ ἐκάτερπλεν ἱστῆ· σφώοντες ἐταίρους,
τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε—
ἄρνεϊὸς γὰρ ἔην μῆλων ὄχ' ἄριστος ἀπάντων,
τοῦ κατὰ νῶτα λαβῶν, λασίην ὑπὸ γαστέρ' ἐλυισθεὶς
κείμην· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
- 435 ρωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυρῷ.
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ διάν.
ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς.

winged words: 'If, then, nobody does violence to you all alone as you are, sickness which comes from Zeus there is no way you can escape; you must pray to our father the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and flawless scheme had so beguiled. But the Cyclops, groaning and toiling in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who tried to go out with the sheep—so foolish, I suppose, in his heart he expected to find me. But I took thought how all might be the very best, if I might find some way of escape from death for my comrades and for myself. And I wove all sorts of wiles and schemes, as a man will in a matter of life and death; for great was the evil that was close upon us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool as dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster obedient to no law, was accustomed to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of the flock; him I grasped by the back, and, curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with groaning, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered,

- καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·
 440 οὐθ' αὖτ' ἀφ' ὧν σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῇ τι
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε
 445 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
 τὸν δ' ἐπιμνηστὰς προσηύδα κρατερὸς Πολυφῆμος
 “κρίε πέπον, τί μοι ὦδε διὰ σπέος ἔσσυτο μῆλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴῳ,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 450 μακρὰ βιβίης, πρῶτος δὲ ροῖς ποταμῶν ἀδικαίεις.
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε παῖνύστατος, ἧ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴῳ
 455 Οὐτίς, ὃν οὐ πώ φημι πεφνημένον εἶναι ὄλεθρον
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένιοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἡλασκάξει·
 τῷ κε οἱ ἐγκεφαλὸς γε διὰ σπέος ἀλλυδὶς ἀλλῇ
 θειρομένον ραΐοιτο πρὸς οὔδεϊ· καὶ δέ κ' ἐμὸν κῆρ
 460 λωφύσσειε κακῶν, τὰ μοι οὐτιδαγὸς πόρει· Οὐτίς”
 “ὥς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρρεϊοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῶ,
 465 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ γῆα

then the males of the flock hastened forth to pasture and the females bleated un milked about the pens, for their udders were bursting. And their master, oppressed by hard pangs, felt along the backs of all the sheep as they stood up before him, but in his folly he did not perceive this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went out, burdened with the weight of his fleece and of me with my teeming brain. And mighty Polyphemus, as he felt along his back, spoke to him saying:

"Beloved ram, why is it that you go out through the cave like this, the last of the flock? Never before have you been left behind by the sheep, but are always far the first to graze on the tender bloom of the grass, stepping high, and the first to reach the streams of the river, and the first to show your longing to return to the fold at evening. But now you are last of all. Surely you are sorrowing for the eye of your master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine. Nobody, who, I tell you, has not yet escaped destruction. If only you could feel as I do, and could get for yourself the power of speech to tell me where he skulks away from my wrath, then would his brains be dashed on the ground throughout the cave, some here, some there, once I had struck him, and my heart would be lightened of the woes which good-for-nothing Nobody has brought me."

"So saying he sent the ram away from him out of doors. And when we had gone a little way from the cave and the courtyard, I first loosed myself from under the ram and untied my comrades. Quickly then we drove off those long-shanked sheep, rich with fat, looking behind us often until we came to the ship. And welcome to our dear com-

ἰκόμεθ' αὐτπαῖται δὲ φίλους ἐταροῖσι φαιήμει
οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.
ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
κλαίειν, ἀλλ' ἐκελευστα τοῶς καλλιτρεχε μήνα

470 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ.
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι

475 "Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς
ἐταίρους

ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα.
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σῶ ἐνὶ οἴκῳ
εἰσθέμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι."

480 "ὣς εἰπαμένη, ὃ δ' ἐπειτα χολωσάτο κηρόθι μάλλον.
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μέγαλοιο,
καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο
τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι,⁹
ἐκλινύσθη δὲ θαλασσι κατερχομένης ὑπὸ πέτρης·
485 τὴν δ' αὖθι' ἠπειροῖδε παλιρρόθιοι φέρε κῆμα,
πλημνυρὸς ἐκ πόντοιο θέμωτε δὲ χέριτον ἰκέσθαι

⁹ Line 483 (= 540) was rejected by Aristarchus.

¹⁰ Murray omitted verse 483 in the translation as 'ruinous to the sense' but the following interpretation convinces me that it is well in place.

At line 472 the men take their places and proceed to row, or rather to backwater, since the ship was presumably beached or

rades was the sight of us who had escaped death, but for the others they wept and groaned; yet I would not allow them to weep, but with an upward nod forbade each man. Rather I bade them to fling on board with speed the many fine-fleeced sheep and to sail over the salt water. So they went on board quickly and sat down upon the benches, and sitting well in order struck the gray sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"Cyclops, that man, it seems, was no weakling, whose comrades you intended to devour violently in your hollow cave. Only too surely were your evil deeds to fall on your own head, you stubborn wretch, who did not shrink from eating your guests in your own house. Therefore has Zeus taken vengeance on you, and the other gods."

"So I spoke, whereupon he became all the more angry at heart, and broke off the peak of a high mountain and hurled it at us, and it fell a little in front of the dark-prowed ship and barely missed the end of the steering oar.² And the sea surged beneath the stone as it fell, and the backward flow, like a tidal wave, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my

tied up bow-first; the ship is still proceeding stern-first when the Cyclops hurls his first rock, which lands "in front of the dark-prowed ship" and thus just misses "hitting the tip of the steering oar" (482-83) at the stern. The wave produced by this rock drives the ship back toward the shore. By line 491 they are twice as far out, and so have managed to bring the ship about when the Cyclops' second rock falls a little *behind* the ship, just missing the tip of the steering oar (540). This time the wave carries the ship forward, to the shore of the island where the rest of Odysseus' fleet is waiting. D.

- αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοῖται
 ὧσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κόπῃς, ὣν ὑπὲρ κακοτήτα θυγέσκει.
 490 κρατὶ κατανείων· οἳ δὲ προπεσσιότες ἐρέστοι
 ἀλλ' ὅτε δὴ δις τόσισι ἄλα πρήστοιτες ἀπῆμει,
 καὶ τότε δὴ Κύκλωπα προσηύδα· ἄρφα δ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
 "σχέτλιε, τίπτ' ἐθέλεις ἐρεθίζεμεν ἀγριοὺς αἰῶνα,
 495 ὅς και τῇ πόντοιοδὲ βάλῃ βέλους ἡγαν· τῇ
 αὐτὶς ἐς ἡπειρον, καὶ δὴ θάμρει αὐτοῦ ὀλεσθαι
 εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
 σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν."
 500 "ὥς φασαί, ἀλλ' οὐ πείθοι ἐμὸν μεγαλήτορα θυμὸν,
 ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
 "Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
 ὀφθαλμοῦ εἰρήται αἰεκέλην ἀλαστυν,
 θασθαι Ὀδυσσεύα πτολιπόρθητον ἐξαλαῶσται
 505 υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα."
 "ὥς ἐφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 ὦ ποποῖ, ἢ μαλα δὴ με παλαῖφατα θεῖσθαθ' ἱκάνει
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
 Τηλέμοις Εὐρυπιδῆς, ὅς μαντοσύνην ἐκέκαστο
 510 καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν·
 ὅς μοι ἔφη τάδε πάντα τελετηήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·

BOOK 9

hands and shoved the ship off and along the shore, and I roused my comrades and bade them fall to their oars that we might escape out of our evil plight, by nodding with my head. And they bent to their oars and rowed. But when, putting sea behind us, we were twice as far distant, then I began to call to the Cyclops, though round about me my comrades, one after another, tried to check me with winning words:

"Stubborn man, why will you provoke to anger a savage, who just now hurled his missile into the sea and drove our ship back to the land, and indeed we thought to perish there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so strongly does he throw."

"So they spoke, but they could not persuade my great-hearted spirit: and I answered him again with angry heart:

"Cyclops, if any one of mortal men shall ask you about the shameful blinding of your eye, say that Odysseus, the sacker of cities, blinded it, the son of Laertes, whose home is in Ithaca."

"So I spoke, and he groaned and said in answer: 'Woe is me! How true it is that a prophecy uttered long ago has come upon me! There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I always looked for some tall and handsome man to come here, clothed in great strength, but now

- 515 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὔτιδανός καὶ ἄκις
ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.
ἀλλ' ἄγε δεῦρ', Ὀδυσσεύ, ἵνα τοι παρ ξείνια θείω
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ πῶς εἰμι πατήρ, δ' ἐμὸς εὐχεταί εἶναι
520 αὐτὸς δ', αἶ κ' ἐθέλησ', ἵηται οἷός τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.
"ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἰδίοιο εἶσω,
525 ὥς οἶκ' ὀφθαλμοῦ γ' ἵηται οἷός τις ἄλλος
"ὥς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἀνακτι
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
'κλυῖθι, Ποσείδαον γαίηοιχε κυανοχαῖτα,
εἰ ἐτεόν γε σὸς εἰμι, πατήρ δ' ἐμὸς εὐχεταί εἶναι,
530 δὸς μὴ Ὀδυσσεῖα πτολιπόρθητο οἶκαδ' ἰκέσθαι
νῦν Λαέρτῳ, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα."
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
ὅψε' ἀκῶς ἔλθοι, ὀλέσας ἅπασι πάντας ἐταίρους,
535 ἱγὺς ἐπ' ἀλλοτρίης, εἴροι δ' εἰν πῆματα οἴκῳ·
"ὥς ἔφατ' ἐνχόμενος, τοῦ δ' ἔκλυε κυανοχαΐτης.
αὐτὰρ ὃ γ' ἐξαυτὶς πολὺν μείζονα λᾶαν ἀείρας
ἦκ' ἐπιδιδήσας, ἐπέρισε δὲ ἱν' ἀπέλεθρον,
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρόροιο
540 τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρῃς·
τῇ δὲ προσω φέρε κῆμα, θέμωστε δὲ χέρσον ἰκέσθαι.

one that is puny, a no-good and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come here, Odysseus, that I may set before you gifts of entertainment, and may urge the glorious Earth-shaker to give you conveyance hence. For I am his son, and he declares himself my father; and he himself will heal me, if he will, but no one else either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob you of soul and survival, and to send you to the house of Hades, as surely as not even the Earth-shaker shall heal your eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-bearer, dark-haired god, if indeed I am your son and you declare yourself my father: grant that Odysseus, the sacker of cities, may never reach his home, the son of Laertes, whose home is in Ithaca; but if it is his fate to see his people and to reach his well-built house and his native land, late may he come, and in distress, after losing all his comrades, in a ship that is another's; and may he find trouble in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted up again a far greater stone, and swung and hurled it, putting into the throw infinite strength. He threw it a little behind the dark-prowed ship, and barely missed the end of the steering oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

¹⁰ Line 531 is omitted in most MSS.

- ἄλλ' ὅτε δὴ τῇ νήστοι ἀδῆκόμεθ' εἶθ' αὖ περ ἄλλαι
 νῆες εὐσσελμοὶ μένον ἄθρόαι, ἀμφὶ δ' ἑταῖροι
 545 ἦατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ,
 νῆα μὲν εἶθ' ἐλθοῖτες ἐκέλευμεν εἰ ναυμαχοῦναι,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥήγμινι θαλάσσης
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασυτάμεθ' ὥς μὴ τίς μοι ἀτεροβορέος κῆρ ἴσῃς
 550 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐνκνήμιδες ἑταῖροι
 μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαϊνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
 555 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
 ὣς τότε μὲν προπαῖ ἡμᾶρ ἐς ἥλιος καταδύντα
 ἡμεῖθα δαιτυμεῖοι κρεῖα τ' ἄσπετα καὶ μεθ' ἡδὺν
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμηθήμεν ἐπὶ ῥήγμινι θαλάσσης
 560 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 εἰς δ' ἐξορμενοὶ πολλὴν ἄλα τῦπτον ἐρετμοῖς.
 565 εἶθ' οὖν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming there, we beached our ship on the sands, and ourselves disembarked upon the shore of the sea. Then we took out of the hollow ship the flocks of the Cyclops, and divided them, that so far as lay in me no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronus, god of the dark clouds, who is lord of all, and burned the thigh pieces. But he did not heed my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till sunset we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board quickly and sat down upon the benches, and sitting well in order struck the gray sea with their oars.

"From there we sailed on, grieved at heart, glad to have escaped death, though we had lost our staunch comrades.

Κ

- “Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
 Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος
 χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρῃ.
 5 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβῶντες·
 ἔνθ' ὅ γε θυγατέρας πόρεν υἰάσιν εἶναι ἀκοίτις.
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
 δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κείται,
 10 κνισθῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
 ἥματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν
 εὔδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
 καὶ μὲν τῶν ἰκόμεισθα πόλιν καὶ δώματα καλά.
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
 15 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν
 καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἥδ' ἐκέλευον
 περπεμεν, οὐδέ τι κείνος ἀνήγατο, τεῖχε δὲ πομπήν.
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,
 20 ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
 κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
 ἡμὲν πανέμεναι ἥδ' ὀρνύμεν, ὃν κ' ἐθέλῃσι.

BOOK 10

“Then we came to the island of Aeolia, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, on a floating island, and all around it is a wall of unbreakable bronze and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their staunch father and good mother, and before them lies boundless good cheer. And the house, filled with the savor of feasting, resounds all about in the courtyard by day, whereas at night they sleep by their revered wives on blankets and on corded bedsteads. To their city, then, and the fine palace we came, and for a full month he made me welcome and questioned me about each thing, about Ilium, and the ships of the Argives, and the return of the Achaeans. And I told him the whole tale in due order. But when I, in my turn, asked him that I might depart and requested that he send me on my way, he, too, denied me nothing, but gave me conveyance. He gave me a bag, made of the hide of an ox nine years old, which he skinned, and in it he bound the paths of the blustering winds; for the son of Cronus had made him keeper of the winds, both to still and to rouse whatever one he will

- νηὶ δ' ἐνὶ γλαφυρῇ κατέδδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 25 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
 ὁφρα φέροι νῆάς τε καὶ αὐτὰς· οὐδ' ἄρ' ἐμελλει
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.
 "ἐντῆμαρ μὲν ὁμῶς πλεομεῖ τῆκτος τε καὶ ἡμαρ
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 30 καὶ δὴ πυρπολέοντας ἐλευσιστομεῖ ἐγγυς ἔορτες
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα.
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τω ἄλλω
 δῶχ' ἐτάρων, ἵα θᾶστοι ἐκοιμεθ' πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον.
 35 καὶ μ' ἐφαίταν χριστοὶ τε καὶ ἀργυροὶ οἵκαδ' ἄχεσθαι
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.
 ὣδε δὲ τις εἰπεύκεν ἰδοὶ ἐς πᾶσι τοῖς ἀλλοι·
 "ὦ πόποι, ὥς ὃδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.
 40 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 Ληϊδὸς ἡμεῖς δ' αὐτὲ ὁμῇ οἶδοι ἐκτελεσάμετες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃ
 Αἴολος· ἀλλ' ἄγε θᾶστοι ἰδῶμεθα ὅττι τάδ' ἐστίν.
 45 ὅστος τις χρυσὸς τε καὶ ἀργυρὸς ἀσκόῳ ἔρεσται;
 "ὥς ἔφασαν, βουλὴ δὲ κακὴ ρικησεν ἐταίρων·
 ἀσκόων μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρονταν.
 τοῖς δ' αἶψα ἀρπαξάστα φέρειν πόρτοι· δε θύελλα
 κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγὼ γε
 50 ἐγρόμενος κατὰ θυμὸν ἀνύμοιτα μερμήριζα.

And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, no matter how slight. But for me he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and indeed we were so near that we saw men tending their fires. Then upon me came sweet sleep in my weariness, for I had never ceased tending the sheet of the ship, and had yielded it to no one else of my comrades, that we might come the sooner to our native land. But my comrades meanwhile began to speak to one another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbor:

"How beloved and honored this man is by all men to whose city and land he comes! Much beautiful treasure is he carrying with him from the land of Troy from the booty, while we, who have accomplished the same journey as he, are coming home bearing empty hands. And now Aeolus has given him these gifts, granting them freely out of love. No, come, let us quickly see what is here, how much gold and silver is in the bag."

"So they spoke, and the evil counsel of my comrades prevailed. They opened the bag, and all the winds rushed out, and swiftly the storm wind seized them and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my flawless heart whether I

¹ ἐόντες; ἐόντας

ἤε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ.
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
 ἄλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ

55 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

“ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀδρυτατάμεθ' ὕδαρ.
 αἶψα δὲ δειπνον ἔλοιτο Ἑοῆς παρα γηρυῖα ἑταῖροι
 αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος.
 δὴ τότε ἐγὼ κήρυκα τ' ὀπασσάμενος καὶ ἑταῖροι

60 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθροῖσιν ἐπ' οὔδοι
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

“πῶς ἦλθες, Ὀδυσσεῦ· τίς τοι κακὸς ἔχραε δαίμων

65 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκαιο
 πατρίδα σῆι καὶ δῶμα καὶ εἰ ποῦ τοι φίλον εἰστί

“ὥς φάσται, αὐτὰρ ἐγὼ μετεθόρεον ἀχινύμενος κῆρ
 ἄασάν μ' ἑταροὶ τε κακοὶ πρὸς τοῖσιν τε ὕπνος
 σχετλιὸς ἄλλ' ἀκετασθε φίλοι· δύναμις γὰρ εἰν ὑμῖν

70 “ὥς ἐφάμην μαλακοῦσι καθαπτόμενος ἐπέεσσιν.
 οἱ δ' αἶψα ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

“ἔρρ' ἐκ νήσου θάσσον, ἐλέγχιστε ζώντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν·

75 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάεις·

“ὥς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς

should throw myself off the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and I remained; wrapping my head in my cloak I lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian island; and my comrades groaned.

"There we went ashore and drew water, and quickly my comrades took their meal by the swift ships. But when we had tasted food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us:

"How have you come here, Odysseus? What cruel god attacked you? Surely we sent you off with kindly care, that you might reach your native land and your home, and whatever place you wished.'

"So said they, but I with sorrowing heart spoke among them and said: 'My evil comrades ruined me, and with them cruel sleep; but bring healing, my friends, for in you is the power.'

"So I spoke, addressing them with winning words, but they were silent. Then their father answered and said:

"Begone from our island instantly, you vilest of all that live. It would be against all religion for me to help or send upon his way that man who is hated by the blessed gods. Begone, for you come here as one hated by the immortals.'

"So saying, he sent me away from the house, groaning heavily. From there we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing

- ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.
80 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμέρας
ἐβδομάτῃ δ' ἰκόμεισθα Λάμρον αἰπὺν πτολίεθρον
Τηλέπυλοι Λαιστργοίῃν, ὅθι ποιμεῖα ποιμεῖται
ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔϊθ' αἰεὶ ἄνπιος ἀνὴρ δοιοῖς ἐσσηματο μετῆος
85 τὸν μὲν βουκολεῶν, τὸν δ' ἀργαῖα μῆλα τορμενοῖ
ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθολι.
ἔϊθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὅν περὶ πέτρῃ
ἠλίβατος τετυγῆκε διαμπερές ἀμφοτερωθεὶ
ἄκται δὲ προβλήτες ἐναντίαι ἀλλήλησιν
90 ἐν στοματι προύχοντι· ἄραια δ' εἰσοδὸς ἐστίν.
ἔϊθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
πλησίαν· οὐ μὲν γάρ ποτ' ἀέξετο κῆμά γ' ἐν αὐτῷ.
οὔτε μετ' οὔτ' ὀλίγον· λευκή δ' ἦν ἀμφὶ γαλήνη
95 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πέισματα δήσας
ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσιν ἀνελθών.
ἔϊθ' αἰεὶ οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,
καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.
100 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῆτον ἔδοντες,
ἄνδρες δ' ὧς κρίνας τρίτατον κήρυχ' ἄμ' ὀπάστας.
οἱ δ' ἵσαν ἐκβάαντες λείην ὁδόν, ἥ περ ἄμαξι

because of our own folly, since no longer appeared any breeze to help us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his out. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep, for the paths of the night and the day are close together.¹ When we had come there into the fine harbor, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbor close together; for in it no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from there no works of men or oxen appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth—two men I chose, and sent with them a third as a herald. When they had gone ashore, they went along a smooth road

¹ The meaning appears to be that the interval between night-fall and daybreak is so short that a herdsman returning from his day's task meets his fellow already driving his flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun. M.

- ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 105 κοίρῃ δὲ ξύμβληντο πρὸ ἄστεος ὑδρευούσῃ.
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἢ μὲν ἄρ' ἐς κρήνην κατεβήσεται καλλιρεεθροὶ
 Ἀρτακίην· εἴθιεν γὰρ ὕδωρ προτὶ ἄστυ φερεῖσθαι·
 οἱ δὲ παριστάμενοι προσεφώνεον ἕκ τ' ἐρέοντο
 110 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσει·
 ἢ δὲ μῆλ' αὐτίκα πατρὸς ἐπεφραδεν ὑπερβῆς δῶ·
 οἱ δ' ἐπεὶ εἰσῆλθοι κλυτὰ δοῖματ' αἰετὶ δὲ γυναιῖκα
 εὔρον, οἴσιν τ' ὄρεος κορυφῇ, κατὰ δ' ἐστῆτοσι αἰετὶ
 ἢ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 115 ὃν πόσιν, ὅς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
 αὐτίχ' ἕνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῶ δὲ δύ' αἰξάντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεῦχε βοήν διὰ ἄστεος· οἱ δ' αἰόντες
 φοῖτων ἰφθίμοι Λαιστρυγόνες ἄλλοθεν ἄλλος
 120 μυριοί, οὐκ ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν.
 οἱ γὰρ ἀπὸ πετραῶν αἰδραχθεὶσι χερμαδίουσιν
 βαλλοὶ ἀφαρ δὲ κακὸς κοῦρβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὀλλυμενῶν νηῶν θ' ἅμα ἀγνυμενῶν·
 ἰχθῆς δ' ὥς πείροιτες ἀτερπέα δαῖτα φέροντο.²
 125 ὄφρ' οἱ τοὺς ὀλεκοὺς λιμένος πολυβερθέος ἐντός.
 τόφρα δ' ἐγὼ ξίφος ὅξυ ἐρυστάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἰψα δ' ἐμοῖς ἐτάροισιν ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπῃς, ἵν' ὑπὲρ κακότητα φήγοιμεν·
 130 οἱ δ' αἶα' πάντες ἀνέρρουσαν, δείσαντες ὄλεθρον

² φέροντο Zenodotus, Aristarchus: πένοντο

by which wagons brought wood down to the city from the high mountains. And in front of the city they met a girl drawing water, the stalwart daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from which they carried water to the town. So they came up to her and spoke to her, and asked her who was king of this people, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Instantly he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men, but like the Giants. They pelted us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes, they carried them home for their loathsome meal. While they were slaying those within the deep harbor, I meanwhile drew my sharp sword from beside my thigh and with it cut the cables of my dark-proved ship: and quickly calling to my comrades bade them fall to their oars, that we might escape from our evil plight. And they all tossed the sea with their oar blades in fear of death, and joyfully out to

³ ἄλα Rhianus, Callistratus: ἄμα Aristarchus: ἄρα

ἀσπασίως δ' ἐς πόντοι ἐπιηρέεας ὄνγε πέτρας
 γῆς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθι ὀλοῖτο.

ἔρθεν δὲ προτέρω πλεομεῖ ἀκαχημεῖοι ἦτορ.
 ἄσμενοι ἐκ θαράττοιο, φίλους ὀλέσαντες ἐταίρους

135 Αἰαΐην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αἰτοκασιγνήτη ὀλοόφροις Λιήτῳ
 ἄμφω δ' ἐγκεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.

140 ἔνθα δ' ἐπ' ἀκτῆς τῇ κασιγασσόμεισθα σιωπῇ
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότε ἐκβάντες δύο τ' ἡμῶν καὶ δύο τυκτας
 κείμεθ' ὅμον καμᾶσθαι τε καὶ ἀλγεῖσι θυμῷ ἐδοίτες
 ἄλλ' ὅτε δὴ τρίτον ἡμῶν ἐνπλόκαμος τέλει Ἦος.

145 καὶ τότε ἔχων ἐμὸν ἔγχος ἔλῳ καὶ θιάτχασσι ὀξὺν
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἰδοίμι βροτῶν· εἰσπηγὶ τε πύθοίμην
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσιν ἀνελθών,
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθοῖος εὐρυοδείης.

150 Κίρκης εἰ μεγαρούσι, διὰ οὐρῶν πικτὰ καὶ ὕλην.
 μερμηριζα δ' ἐπειτα κατὰ φρεῖα καὶ κατὰ θυρὸν
 ἐλθεῖν ἠδὲ πύθέσθαι, ἐπεὶ ἰδοὶ αἰθοῖα καπνόν
 ὦδε δὲ μοι φροῖέοντι δούσασσά τε κερδαῖα εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοῇν καὶ θῖνα θαλάσσης

155 δεῖπνον ἐταίρουσιν δόμεναι προέμεν τε πύθέσθαι
 ἄλλ' ὅτε δὴ σχεδὸν ἦα κίων γεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλομήρατο μῶνον ἔόντα,
 ὅς ῥά μοι ἱψίκερῳ ἔλαφον μέγαν εἰς ὁδὸν αὐτῇν

sea my ship sped away from the beetling cliffs; but the other ships, all together, perished where they were.

“From there we sailed on, grieved at heart, glad to have escaped death, though we had lost our staunch comrades. And we came to the island of Aeaëa, where fair-tressed Circe lived, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helios, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbor where ships can lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts out in weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart whether I should go and investigate, since I had seen the fire and smoke. And as I pondered, this seemed to me to be the better way, to go first to the swift ship and the shore of the sea, and give to my comrades their meal, and send them forth to investigate. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming

- ἦκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
 160 πίομενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο.
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πλῆξα· τὸ δ' ἀντικρὺ δόρην χάλκεοι ἐξεπερήτε
 καὶ δ' ἔπειτ' ἐν κοίῃσι μακῶι. ἀπὸ δ' ἔπτато θυμός
 τῷ δ' ἐγὼ ἐμβαίνων δόρην χάλκεοι ἐς ὠτειλῆς
 165 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
 εἶασ'· αὐτὰρ ἐγὼ σπαιταμην ῥῶπας τε λυγροὺς τε.
 πείσμα δ' ὅσων τ' ὄργυιαι ἐνστροφῆς ἀμφοτέρωθει
 πλεξάμενος συνέδησα ποδας δειοῖο πελοπον.
 βῆν δὲ καταλοφάδεια φέροι ἐπὶ νῆα μέλαιαι
 170 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πῶς ἦεν ἐπ' ὤμου
 χεῖρὶ φέρειν ἑτέρην· μαλα γὰρ μετὰ θηρίοι ἦει
 καὶ δ' ἔβαλον προπαροῖθε νεὸς, ἀνεγείρα δ' ἐταίρους
 μελιχίοις ἐπέεσσιν παραπταδὸν αἰδρα ἑκαστοι
 "ὦ φίλοι, οὐ γὰρ πῶ καταδύντομεθ' ἀχινυμεοί περ
 175 εἰς Ἰδῖαο δομοὺς, πρὶν μορσιμιοὶ ἡμᾶρ ἐπελθῆ
 ἄλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
 μνητόμεθα βρωμῆς, μνηδὲ τρυχωμεθα λιμῶι."
 "ὥς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο,
 ἐκ δὲ καλυψαμενοι παρὰ θῆν' ἀλὸς ἀτρυνγετοιο
 180 θηήσαντ' ἔλαβον· μάλα γὰρ μέγα θηρίον ἦεν.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 χεῖρας νυφάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαιτύμενοι κρέα τ' αἶσπετα καὶ μέθυ ἡδύν
 185 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κρέφας ἦλθε.
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

down to the river from his pasture in the wood to drink, for the power of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear from the wound, and left it there to lie on the ground. But for my part, I plucked twigs and osiers, and weaving a rope about a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no way could I hold him on my shoulder with one hand, for he was a very large beast. Down I flung him before the ship, and heartened my comrades with winning words, coming up to each man in turn:

"Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. No, come, while there is still food and drink in our swift ship, let us take thought of food, and not waste away from hunger."

"So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks,² and marveled at the stag on the shore of the barren sea, for he was a very large beast. But when they had satisfied their eyes with gazing, they washed their hands and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of

² The Greek veiled his face under stress of despairing sorrow.
M.

ἦμος δ' ἠριγένεια φάνη ρόδοδάκτυλος Ἥως
καὶ τότ' ἐγὼν ἀγορήν· ἤμενος μετὰ πᾶσι· εἰπὼν

“κέκλυτέ μεν μύθων· κακὰ περ πάσχοντες ἑταῖροι·
190 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπη ζῶους οὐδ' ὅπη ἦος
οὐδ' ὅπη ἥελιος φαειτίμβροτος εἶσ' ὑπὸ γαῖαι,
οὐδ' ὅπη ἀντρεῖται ἀλλὰ φραζόμεθα θάσσοι
εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιῆν ἐς παιπαλόεσσιν ἀνελθὼν
195 ἠῆστοι, τῇ περὶ πόντος ἀπειριτος εἰστέφανοται
αὐτῇ δὲ χθαμαλὴ κείμεν· καπνὸν δ' εἰ μετῆ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πικρὰ καὶ ὕλην

“ὥς ἐφάρμη, τοῖσι δὲ κατεκλαυσθη δακρυήτορ
μνηστᾶμενοις ἐργῶν Λαιστρυγῶνος Λιτυφαταῶ
200 Κυκλωπὸς τε βίης μεγαλήτορος, ἀνδρῶφάγοιο
κλαῖον δὲ λιγέως θαλερὸν κατὰ δῆκρον χεόντες
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

“αὐτὰρ ἐγὼ δίχα παύτας ἐγκληριδᾶς ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτεροῖσι ὀπάσσαν·
205 τῶν μὲν ἐγὼν ἦρχοι, τῶν δ' Εὐρυλόχος θεοειδὴς
κληρὸν δ' ἐν κινέῃ χαλκῆρει παλλομεν ὄκα
ἐκ δ' ἐθόρε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἱέται, ἅμα τῷ γε δυνὼ καὶ εἰκοστ' ἑταῖροι
κλαίοντες κατὰ δ' ἄρμε λίπον γοοῖντας ὀπίσθην·
210 εἶρον δ' ἐν βῆρισσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ
ἀμφὶ δὲ μιν λύκοι ἦσαν ὀρέεστεροι ἢ δὲ λέοντες,
τοὺς αὐτῇ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν,
οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε

the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

"Listen to my words, comrades, for all your evil plight. My friends, we know not where darkness is, or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, or where he rises; but let us at once take thought if any device is still left for us. As for me, I do not think there is. For I climbed to a rugged point of outlook, and beheld the island, about which the boundless sea lies like a wreath. The island itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.'

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Anti-phates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But their mourning did no good.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two and twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built of polished stone in a place of wide outlook, and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but indeed, wagging their long

⁴ Line 189 was rejected in antiquity.

- 215 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.
ὥς δ' οὔτ' ἄν ἀμφὶ ἄρακτα κύνες δαίτηθαι ἴοντα
σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
ὥς τοὺς ἀμφὶ λῆκοι κρατερώοντες ἡδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
- 220 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῇ,
ἱστὸν ἐποιομένης μεγάῃ ἀμύροτο· οἷα θεᾶσι
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν.
- 225 ὅς μοι κήδιστος ἐτάρων ἦν κενυότατός τε·
“ὦ φίλοι, ἔνδον γάρ τις ἐποιομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμένκεν,
ἧ θεὸς ἡὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.”
- “ὥς ἄρ' ἐβόησεν· τοὶ δὲ φθέγγοντο καλεῖντες
- 230 ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὥϊξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
Εὐρύλοχος δ' ὑπεμεινεν, οὐτάμενος δόλον εἶναι
εἴπειν δ' εἰσαγαγούσας κατὰ κλισίους τε θρόνους τε,
ἐν δὲ σφιν τυροὶ τε καὶ ἀλφίτα καὶ μέλι χλωρόν·
- 235 οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
ῥάβδῳ πεπληγυῖα κατὰ σφυροῦσιν ἔεργεν.
οἱ δὲ συνῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
- 240 καὶ δέμας, αὐτὰρ τοὺς ἦν ἔμπεδος, ὥς τὸ πάρος περ,
ὥς οἱ μὲν κλαίοντες ἔερχατο, τοῖσι δὲ Κίρκη
παρ' ῥ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανείης

tails, stood on their hind legs. And as when dogs fawn around their master as he comes from a feast, for he always brings them bits to delight their hearts, so about them fawned the stout-clawed wolves and lions; but they were seized with fear when they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and truest:

“Friends, within someone goes to and fro before a great web, singing sweetly; so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.”

“So he spoke, and they cried aloud and called to her. And she at once came forth and opened the bright doors, and invited them in; and they all, in their innocence, followed her inside. Only Eurylochus remained behind, for he suspected that this was a snare. She brought them in and made them all sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed evil drugs, that they might utterly forget their native land. Now when she had given them the potion, and they had drunk it off, then she immediately struck them with her wand, and penned them in the pigsties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged, just as they were before. So they were penned there weeping, and before them Circe flung mast, and acorns, and the fruit of the cornel tree to eat,

ἔδρηναι, οἷα ἰνὺες χαμαιιννάδες αἰὲν ἔδονται

“Ἐλνύλοχος δ’ αἰψ’ ἦλθε Ἥσῃ ἐπὶ τῇα μελαιαί

245 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδενκέα πότμον.

οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,

κῆρ ἄχει μεγάλην βεβυλημένος· εἰ δέ οἱ οὔποτε

δακρυόφιν πίμπλαντο, γόον δ’ ὤλετο θυμός.

ἀλλ’ ὅτε δὴ μιν πάντες ἀχαιοὶτάμεθ’ ἐξερέοιτες

250 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον·

“ἦομεν, ὥς ἐκελενες αἰὲν ὀνηρὰ παῖδιν· Ὀδυσσεύ·

εὔρομεν εἰ Βῆρυγιγι τετυγμεῖα δώματα καλά

ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.⁵

εἶτα δέ τις μεγάλη ἰστίον ἐποιοχομεῖη λιγ’ αἰεῖται.

255 ἦ θεὸς ἦέ γυνή· τοῖ δὲ φθέγγοντο καλεῦντες.

ἦ δ’ αἰψ’ ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

καὶ κάλει· οἱ δ’ ἅμα πάντες αἰδρεῖσιν ἔποντο·

αὐτὰρ ἐγὼν ὑπερμεῖα, οὐταμεῖος δόλοι εἶμαι

οἱ δ’ ἅμ’ αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν

260 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον·

“ὥς ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ξιφος ἀργυροηλοῖ

ῶμουιν βαλομένη, μεγά χαλκεοῖν, ἀμφὶ δὲ τοῖα

τὸν δ’ αἰψ’ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

αὐτὰρ ὅ γ’ ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνασιν

265 καὶ μὴ δλοφνυρομενος ἐπεα πτερόεντα προσηύδα·

“μή μ’ ἄγε κεῖσ’ ἀέκοντα, διοτρεφές, ἀλλὰ λίπ’

αὐτοῦ.

οἶδα γάρ, ὥς οὔτ’ αὐτὸς ἐλεύσεται οὔτε τιν’ ἄλλον

⁵ Line 253 is omitted in most mss.

such things as wallowing swine are accustomed to feed upon.

"But Eurylochus at once came back to the swift black ship, to tell the news of his comrades and their shameful fate. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades:

"We went through the thickets, as you told us to, glorious Odysseus. We found in the forest glades a beautiful palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with a clear voice, some goddess or some woman, and they cried aloud and called to her. And she at once came forth and opened the bright doors, and invited them in; and they all, in their innocence, followed her inside. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched."

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me back by the selfsame road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

"Do not take me there against my will, O fostered by Zeus, but leave me here. For I know that you will neither

⁶ Line 265 is omitted in most MSS.

ἄξεις σὼν ἐτάρων, ἀλλὰ ξὺν τοῖσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·

- 270 ὥς ἔφατ'· αὐτὰρ ἐγὼ μὲν ἀμειβομένης προτεειπὼν
Ἐὐρύλοχ', ἧ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἐπλετ' αἰσχρῇ,
"ὥς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.

- 275 ἀλλ' ὅτε δὴ ἄρ' ἐμελλον ἰοῖν ἱερὸς ἀνὰ βῆρστας
Κίρκης ἵεσθαι πολυφαρμακὸν ἐς μεγά δῶμα,
ἔλθα μοι Ἑρμείας χρυτοόρραπις αἰτεβόληται
ἐρχομένῳ πρὸς δῶμα, νηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἧβῃ·

- 280 εἰν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

"πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου αἰδρις ἑών, ἔταροι δέ τοι αἶδ' ἐπὶ Κίρκης
ἐρχεται ὥς τε σῖτες πυκνοὺς κευθμῶτας ἔχοντες
ἧ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι

- 285 αὐτὸν τοσσησται, μετρεῖς δὲ σὺ γ', εἴθ' αὖ περ ἄλλοι,
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω,
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δῶματα Κίρκης
ἐρχεν, ὁ κέν τοι κρατὸς ἀλαλκῆσιν κακὸν ἡμαρ,
πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.

- 290 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ,
ἀλλ' αἶδ' ὥς θέλξει σε δυμήσεται, οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα
ὁππότε κεν Κίρκῃ σ' ἐλάσῃ περιμήκεϊ ράβδῳ,
δὴ τότε σὺ ξίφος ὃζὺ ἐρυσσάμενος παρὰ μηροῦ

- 295 Κίρκῃ ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.

come back yourself, nor bring anyone of your comrades. No, with those that are here let us flee with all speed, for we still may escape the evil day.'

"So he spoke, and I answered him and said: 'Eurylochus, by all means stay here in this spot eating and drinking by the hollow black ship; but I will go; strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of Circe, expert in poisons, then Hermes of the golden wand met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

"Where now again, unfortunate man, do you go alone through the hills, knowing nothing of the country? Those comrades of yours in Circe's house are penned like pigs in close-barred sties. And have you come here to release them? No, I tell you, you yourself will not return, but will remain there with the others. But come, I will free you from harm, and save you. Here, take this potent herb, and go to the house of Circe, and it shall ward off from your head the evil day. And I will tell you all the deadly wiles of Circe. She will mix you a potion, and cast drugs into the food; but even so she will not be able to bewitch you, for the potent herb that I shall give you will not permit it. And I will tell you all. When Circe shall smite you with her long wand, then draw your sharp sword from beside your thigh, and rush upon Circe, as though meaning to kill her. And

ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·
 ἔνθα σὺ μηκέτ' ἐπεὶ ἀποιήρασθαι θεῶν εὐνῇ
 ὄφρα κέ τοι λύση θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλεισθαί μιν μακάρον μέγαι ὄρκοι ὁρώσται.
 300 μὴ τί τοι αὐτῷ πῆμα κακοὶ βουλευσέμεν ἄλλο
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θῆῃ·

“ὥς ἄρα φωνήσας πόρε φάρμακον Ἀργεῖοι τῆς
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε,
 ῥίζῃ μὲν μέλαν εἶσκε, γάλακτι δὲ εἴκελοι ἄνθος
 305 μῶλυ δέ μιν καλέουσι θεοὶ χαλεπὸν δέ τ' ὀρνυται
 ἀνδράσι γε θιγτοῖσι, θεοὶ δέ τε πάντα δύναιται”
 Ἑρμείας μὲν ἔπειτ' ἀπεῖβη πρὸς μακροὶ Ὀλυμποί
 γῆστοι αἱ ὑλαιοῖσιν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦα, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

310 εἰσθῆν δ' εἰς ἑνὶ θυρήσιν θεῆς καλλιπλοκαμοῖο
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὥξε φαεινὰς
 καὶ καλεῖ αὐτὰρ ἐγὼν ἐπομῆν ἀκαχημενὸς ἦτορ
 εἴτε δέ μ' εἰσαγαγούσῃ ἐπὶ θρόνον ἀργυροῆλον
 315 καλοῦν διαδαλεῶν ὑπὸ δὲ θρηῆνι ποσσὶν ἦεν
 τεῦχε δέ μοι κικεῶ χρυσέῳ δεσπᾷ, ὄφρα πίσιμι.
 ἐν δέ τε φάρμακον ἦκε, κακὰ φροέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπίον, οὐδέ μ' ἔθελεξε.
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζει·
 320 ἔρχεο γυνὴ στυφεόνδε, μετ' ἄλλων λέξο ἐταίρων·

“ὥς φάτ'· ἐγὼ δ' ἄορ ὅξυν ἐρυσιστάμενος παρὰ μηρῶν
 Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.

† δύνανται: ἴσασιν; cf. 4.379

she will be seized with fear and will bid you lie with her. Whereupon do you in your turn no longer refuse the couch of the goddess, that she may set free your comrades and give you yourself tendance. But bid her swear a great oath by the blessed gods that she will not plot against you any fresh mischief to your hurt, for fear that when she has you stripped she may deprive you of your courage and your manhood.'

"So saying, Argeiphontes gave me the herb, pulling it out of the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but the gods can do anything. Hermes then departed to high Olympus through the wooded island, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. She came out at once and opened the bright doors and called me in; and I went with her, my heart deeply troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a footstool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put in it a drug, with evil purpose in her heart. But when she had given it to me, and I had drunk it off, yet was not bewitched, she struck me with her wand, and spoke, and addressed me: 'Begone now to your sty, and lie with the rest of your comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though meaning to

ἦ δὲ μέγα ἰαχοντα ὑπεδράμε καὶ λαμβέροντο
καὶ μ' ὀλοφρομένη ἔπεα πτερόειπα προσηύδα

325 "τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
θαῦμά μ' ἔχει ὥς οὐ τι πῶτα ταδε φάρμακ' ἐθελχθῆς
οὐδὲ γὰρ οὐδὲ τις ἄλλος αἰὶμα ταδε φάρμακ' αἰετλή.
ὅς κε πῆγ καὶ πρῶτον ἀμείβεται ἔρκος ὀδόντων.
σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.

330 ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ
δαΐσκει ἐλεύσεσθαι χρυσόγραμμα Ἄρξειφώτης
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε

335 εὐνῇ καὶ φιλότῃ πεποίθομεν ἀλλήλοισιν."

ὥς ἔφατ'· αὐτὰρ ἐγὼ μαι ἀμειβομένης προσεειπὼν
ὦ Κίρκη, πῶς γάρ με κέλει σοὶ ἥπιον εἶναι,

ἦ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,
αὐτοὶ δ' ἐνθαδ' ἔχοντα δολοφροεσύντα κελευεις

340 ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θήης.
οὐδ' αἶν ἐγὼ γ' ἐθέλωμα τῆς ἐπιρῆμειαι εὐνῆς.
εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι
μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

345 "ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀπώμυνεν, ὥς ἐκέλευον.
αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τοτ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς

ἁμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πέριγοντο
τέσσαρας, αἶ οἱ δῶμα κάτα δρήσταιαι ἔασιν

350 γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπὸ τ' ἀλισέων

kill her. But she, with a loud cry, ran beneath, and clasped my knees, and beseeching me with wailing addressed me with winged words:

“Who are you among men, and from where? Where is your city, where your parents? Amazement holds me that you drank this charm and were in no way bewitched. For no other man has ever withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. No, but the mind in your breast is not one to be beguiled. Surely you are Odysseus, the man of many devices, who Argeiphontes of the golden wand always said to me would come here on his way home from Troy with his swift black ship. No, come, put up your sword in its sheath, and let us two then go up into my bed, that mingling in the bed of love we may come to trust one another.”

“So she spoke, and I answered her and said: ‘Circe, how can you ask me to be gentle to you, who have turned my comrades into swine in your halls, and now keep me here, and with guileful purpose bid me go to your chamber, and go up into your bed, that when you have me stripped you may deprive me of my courage and my manhood? For my part I would not wish to go up into your bed, unless you, goddess, will consent to swear a mighty oath that you will not plot against me any fresh mischief to my hurt.’”

“So I spoke, and she at once swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

“But her handmaids meanwhile were busied in the halls, four maidens who are her serving women in the house. Children are they of the springs and groves, and of

- ἔκ θ' ἱερώϊ ποταμῶν· οἳ τ' εἰς ἅλαδε προρέουσι
 τάων ἥ μὲν ἔβαλλε θρόνοισι ἔνι ῥήγεα καλὰ
 πορφύρεα καθ' ὑπερθ', ὑπείερεθε δὲ λίθ' ὑπεβαλλεῖ
 ἥ δ' ἐτέρη προπάρουθε θρονοῖν ἐπίσταε τραπέζας
 355 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
 ἥ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἥ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνεται δ' ὕδωρ.
 360 αὐτὰρ ἐπεὶ δὴ ξέσταιε ὕδωρ εἰς ἥματα χαλκῷ
 ἔς ῥ' αὐταμιθτοῖ εἰσασταλὸν ἐκ τριποδος μεγαλοῖο
 θυμῆρες κεράσασσα, κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κυματοῖ θυμοῖσθεοι εἰλετο χεῖρας
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ.
 365 ἀμφὶ δὲ με χλαῖναι καλὴν βάλλει ἡδὲ χιτῶνα
 εἴσε δὲ μ' εἰσαγαγοντα ἐπὶ θρονοῖν ἀργυροῦλλον
 καλοῦ δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 χερσὶ βαδ' ἀμφιπόλος προχῶς ἐπεχειε φέροντα
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος.
 370 ταῖσθαι παρὰ δὲ ξειστήν· ἐταίρυσσε τραπέζαν
 σῖτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,
 εἶδατα πολλὰ ἐπιθεῖτα, χαριζομένη παρεόντων·
 εἰσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἡῆδαιε θυμῷ,
 ἀλλ' ἡμῃ ἀλλοφροτέῳ, κακὰ δ' ὄσσετο θυμός
 375 "Κίρκη δ' ὡς εἰσησεν ἔμ' ἡμεῖον οὐδ' ἐπὶ σίτῳ
 χεῖρας ἰαλλοῖτα, κρατερόν· δέ με πείθεος ἔχοντα,
 ἄλχι παρισταμένη ἔπεα πτερόεντα προσηύδα·

the sacred rivers that flow forth to the sea, and one of them threw upon chairs beautiful rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs the soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had thrown about me a beautiful cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a footstool for the feet. Then a handmaid brought water for the hands in a beautiful pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the revered house-keeper brought and set before me bread, and with it meats in abundance, giving freely of what she had. Then she bade me eat, but this did not please my heart. Rather I sat with other thoughts, and my spirit boded ill.

“Now when Circe noticed that I sat thus, and did not put forth my hands to the food, but was burdened with strong grief, she came close to me, and spoke winged words:

⁸ Lines 368–72 are omitted in most MSS.

⁹ κρατερὸν: στυγερὸν

ἢ τίφθ' οὕτως Ὀδυσσεὺς κατ' ἄρ' ἔρεται ἵππας ἀνείων
 Ηἰμῶι ἔδωκεν, γυρόμενος δ' οὐχ ἀπτεται οὐδὲ ποτῆτος.

350 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ
 δειδίμεν· ἤδη γάρ τοι ἀπώμοστα καρτερὸν ὄρκον·

ὥς ἔφατ'· αὐτὰρ ἐγὼ μὲν ἀμειβομένους προτεείπω
 ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 πρὶν τλαίῃ πάσσασθαι ἐδητύος ἡδὲ ποτῆτος.

355 πρὶν λῦσαισθ' ἐτάρους καὶ εἰ ὀφθαλμοῖσι τιδεσθαι
 ἀλλ' εἰ δὴ πρόφρασττα πεῖν θαχέμεν τε κελυεῖς,
 λῦσον, ἔν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους·

ὥς ἐφάμην· Κίρκη δὲ διεκ' μεγυροῖο βειβήκει
 ῥαβδὸν ἔχονσ' ἐν χειρὶ, θυρὰς δ' ἀνέωξε στυγείοι·

390 ἐκ δ' ἔλασεν σιάλοισιν εὐικότας ἐννέωροισιν.

οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
 ἐρχομένη προταλίσκει ἑκάστω φάρμακον ἄλλο,
 τῶν δ' ἐκ μὲν μελέων τριχες ἐρρηον, ἃς πρὶν ἔδαντε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·

395 ἄνδρες δ' ἄψ' ἐγένοντο νεώτεροι ἢ πάρος ἦσαν,
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δέ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἑκάστος,
 πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλεοὶ κορυβίζε· θεὰ δ' ἐλαϊρε καὶ αὐτή.

400 ἡ δέ μιν ἄγχι στᾶσα προσηύδα διὰ θεάων·

ἴδιογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσετε ἡπειρόνδε,
 κτήματα δ' ἐν σπῆεσσιν πελάγισσάτε ὅπλα τε πάντα

405 αὐτὸς δ' ἄψ' ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους·

"Why, Odysseus, do you sit thus like one that is dumb, eating your heart, and do not touch food or drink? Do you perhaps forebode some other guile? You have no need to fear. I have already sworn you a mighty oath to do you no harm."

"So she spoke, and I answered her and said: 'Circe, what man that is right-minded could bring himself to taste of food and drink, before he had yet won freedom for his comrades, and beheld them before his face? But if you truly mean it when you bid me drink and eat, set them free, that with my own eyes I may see my trusty comrades.'

"So I spoke, and Circe went out through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the hateful drug that Circe gave them had before made to grow, and they became men again, younger than they were before, and far handsomer and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang terribly, and the goddess herself was moved to pity.

"Then the beautiful goddess drew near me, and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, go now to your swift ship and to the shore of the sea. First of all draw the ship up on the land, and store your goods and all the tackle in caves. Then come back yourself, and bring your trusty comrades.'

- “ὡς ἔφατ’. αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆτορ,
 βῆν δ’ ἵεναι ἐπὶ νῆα θεῶν καὶ θίνα θαλάσσης
 εὖρον ἔπειτ’ ἐπὶ νηὶ θεῶν ἐρίηρας ἐταίρους
 οἴκτρ’ ὀλοφυρομένους θαλερὸν κατὰ δῶκρον χέοντας.
 410 ὡς δ’ ὅτ’ ἄν ἄγραυλοι πόριες περὶ βούς ἀγελαιας,
 ἐλθούσας ἐς κόπρον, ἐπὶν βοταίης κορέσονται
 πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ’ ἔτι σηκοὶ
 ἴσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι
 μητέρας· ὡς ἔμ’ ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσι.
 415 δακρυόετες ἔχυντο δόκησθε δ’ ἄρα σφίστι θυμὸς
 ὡς ἔμεν, ὡς εἰ πατρίδ’ ἰκοίατο καὶ πόλιν αὐτὴν
 τρηχέης Ἰθάκης, ἵνα τ’ ἔτραφεν ἡδ’ ἐγένοντο.
 καὶ μ’ ὀλοφυρόμενοι ἔπεα πτερόειπα προσηνῶων
 “σοὶ μὲν νοστήσαντι, διοτρεφές, ὡς ἐχάρημεν.
 420 ὡς εἴ τ’ εἰς Ἰθακὴν ἀδικοιμεθα πατρίδα γαῖαν·
 ἀλλ’ ἄγε, τῶν ἄλλων ἐτάρων κατάλεξαι ὄλεθρον.”
 “ὡς ἔφην, αὐτὰρ ἐγὼ προσέφημι μαλακοῖς ἐπέεσσιν
 “νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσομεν ἥπειρόνδε,
 κτήματα δ’ ἐν σπήεσσιν πελάισσομεν ὅπλα τε πάντα
 425 αὐτοὶ δ’ ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἐπεσθαι.
 ὄφρα ἴδῃθ’ ἐτάρων ἱεροῖς εἰ δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.”
 “ὡς ἐφάμην, οἱ δ’ ὥκα ἐμοῖς ἐπέεσσιν πίθοντο.
 Εὐρύλοχος δέ μοι οἶος ἐρύκατο πάντας ἐταίρους·
 430 καὶ σφειας φωνήσας ἔπεα πτερόειπα προσηνίδα·
 “ἄ δειλοί, πόσ’ ἴμεν; τί κακῶν ἰμείρετε τούτων;
 Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
 ἦ σὺς ἡὲ λύκος ποιήσεται ἡὲ λέοντας,

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"At your return, O fostered by Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades."

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackle in caves. Then yourselves hasten one and all to follow me so that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have enough to last forever.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:

"Ah, wretched men, where are we going? Why are you so enamored of these woes, as to go down to the house of Circe—who will change us all to swine, or wolves, or lions,

¹⁰ Line 430 is omitted in many MSS.

οἷ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 435 ὥς περ Κύκλωες ἔρξ', ὅτε οἱ μεστὰνυνοι ἴκοιτο
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κείνοι ἀτασθαλίησιν ὄλοντο·

“ὥς ἔφατ', αὐτὰρ ἐγὼ γέ μετὰ θινεὶσι μέρμηρ' ἔειπα,
 σπασσάμενος ταιγῆκες ἄορ παχέος παρὰ μηροῦ·
 440 τῷ οἱ ἀποπληξίας¹ κεφαλῇ οὐδ' αὖτ' ὅδε πελασται
 καὶ πηῶ περ ἔοντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι
 μειλιχίους ἐπέεσσιν ἐρήνισιν ἀλλοθεν ἄλλος

“διογενές, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι

445 ἡμῖν δ' ἡγεμοιεῖν ἱερὰ πρὸς δόματ' Ἰέρκης
 “ὥς φάμενοι παρὰ νηὸς αἰνήιον ἠδὲ θαλάσσης,
 οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
 ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπῆν.

τοῖσιν δὲ τοῖς ἄλλοις ἑταροῖς εἰ δόμασι Κίρκης
 450 ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·
 δαιτυμενοὺς δ' ἐν παιτᾶς ἐφειρομεν εἰ μεγαροῦσι
 οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
 κλαῖον ὀδυρόμενοι, περὶ δὲ στείνα χίζετο δῶμα.

455 ἡ δὲ μὲν ἀγχι σταῖστα προσηγυῖα διὰ θεάων
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,¹
 μηκέτι νῦν θαλερὸν γούρ' ὀρνυτε· οἶδα καὶ αὐτὴ
 ἡμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,
 ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ,
 460 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,
 εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε.

to guard her great house under compulsion? Just so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in my heart, whether to draw my long sword from beside my stout thigh, and with it strike off his head and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with winning words:

"'Sprung from Zeus, let us leave this man, if you so bid us, to stay here by the ship and to guard the ship; but as for us, lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochos left beside the hollow ship, but he went with us, for he feared my fierce reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and threw about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang round about them. Then the beautiful goddess drew near me, and said:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, no longer now rouse this swelling lament. Of myself I know both all the woes you have suffered on the fish-filled deep, and all the wrong that hostile men have done you on the land. No, come, eat food and drink wine, until you once more get spirit in your breasts such as when

¹¹ ἀποπλήξας Aristarchus (?): ἀποτμήξας

¹² Line 456 is omitted in most MSS.

- οἷον ὅτε πρότιστον ἐλείπετε πατρίδα γαῖαν
 τρηχέης Ἰθάκης. νῦν δ' ἀσκελές καὶ ἄθυμοι,
 αἰὲν ἄλλης χαλεπῆς μεριτμήεοι, οὐδέ ποθ' ὕμῳ
 465 θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε·
 “ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπεῖθετο θυμὸς ἀγήμερος
 εἶθ' αὖ μὲν ἡμᾶτα πάντα τελεσφόροι εἰς ἐνιαυτὸν
 ἡμεῖθα δαινύμενοι κρέα τ' αἰσπετα καὶ μέθυ ἡδὺν·
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραποι ὄραι
 470 μηρῶν φθιγόντων, περὶ δ' ἡμᾶτα μακρὰ τελέσθη
 καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·
 “δαιμόνι', ἦδη νῦν μιμνήσκεο πατρίδος αἴης,
 εἵ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον¹⁴ καὶ σὴν ἐς πατρίδα γαῖαν.”
 475 “ὥς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπεῖθετο θυμὸς ἀγήμερος
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεῖθα, δαινύμενοι κρέα τ' αἰσπετα καὶ μέθυ ἡδὺν·
 ἡμῶς δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιάοντα,
 480 αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
 γούνοισιν ἐλλιπαίνευστα, θεὰ δὲ μὲν ἔκλυεν αὐδῆς·
 καὶ μιν φωνήσας ἔπεα πτεροειντα προσηύδα·
 “ὦ Κίρκη, τέλεισόν μοι ὑπὸςχεῖται ἦν περ ὑπέσσης,
 οἴκαδε πεμφέμεναι· θυμὸς δέ μοι ἔστινυται ἦδη,
 485 ἦδ' ἄλλων ἐτάρων, οἳ μὲν φθιγέθωνσι φίλοι κῆρ
 ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε πονεῖ σὺ γε νόσφι γένηαι.”
 “ὥς ἔφαμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 ‘διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ,
 490 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι

first you left your native land of rugged Ithaca; but now you are withered and spiritless, always thinking of your harsh wanderings, nor are your hearts ever joyful, for in truth you have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we sat, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days came round in their course, then my trusty comrades called me out, and said:

"God-touched man, remember now at last your native land, if it is fated for you to be saved, and to reach your high-roofed house and your native soil.'

"So they spoke and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"Circe, fulfill for me the promise which you gave to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who wear out my heart as they sit about me mourning, whenever by chance you are not there.'

"So I spoke, and the beautiful goddess at once made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, remain now no longer in my house against your will; but you must first complete another journey, and

¹³ Line 470 is omitted in many MSS.

¹⁴ ἐς ὑψόροφον: ἐνκτίμενον

εἰς Ἰλίδας δόμους καὶ ἐπαυγὴς Περιτεφονείης
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαιο,
 μάντης ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
 τῷ καὶ τεθνηῶτι νόον πόρε Περιτεφόνεια,

495 οἷω πεπνῦσθαι, τοὶ δὲ σκιαὶ αἰσσοῦσιν·

“ὥς ἔφατ’· αὐτὰρ ἐμοί γε κατεκλάσθη φίλοι· ἦτορ
 κλαῖον δ’ ἐν λεχέεσσιν καθήμενος, οὐδέ τι μοι κῆρ
 ἦθελ’ ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.

500 αὐτὰρ ἐπεὶ κλαῖον τε κυλινδομενος τ’ ἐκορεσθήην,
 καὶ τότε δὴ μιν ἔπεισσι ἀρειβόμετος προΐσσει ποτ’

“ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
 εἰς Ἄιδος δ’ οὗ πώ τις ἀφίκετο νηὶ μελαίνῃ·

“ὥς ἐφάμην, ἣ δ’ αὐτίκ’ ἀμείβετο δῖα θεάων
 ‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

505 μὴ τί τοι ἡγεμόνος γε ποτὴ παρὰ νηὶ μελέσθω,
 ἱστὸν δὲ στήσας, ἀνά θ’ ἱστίᾳ λευκὰ πετάσσας
 ἦσθαι τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.

ἀλλ’ ὁπότ’ ἂν δὴ νηὶ δι’ Ὠκεανοῖο περήσης,
 ἐνθ’ ἀκτὴ τε λαχέαια καὶ ἀλυστα Περιτεφονείης,

510 μακραί τ’ αἷγυροι καὶ ἰτέαι ὠλεσίκαρποι,
 νῆα μὲν αὐτοῦ κέλσται ἐπ’ Ὠκεανῷ βαθυδύνῃ.

αὐτὸς δ’ εἰς Ἄιδεω ἰέναι δόμον εὐρώεντα.
 εἶθθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν
 Κόκυτος θ’, ὃς δὴ Στυγὸς ὕδατος ἔστιν ἀπορρώξ,

515 πέτρῃ τε ξύνεσις τε δύνω ποταμῶν ἐριδούπων·
 εἶθθα δ’ ἔπειθ’, ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθροισι ὀρύξαι, ὅσους τε πυγούσιον εἶθθα καὶ εἶθθα,
 ἀμφ’ αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν ρεκνεύουσιν,

come to the house of Hades and dread Persephone, to seek prophecy from the ghost of Theban Teiresias, the blind seer, whose mind remains steadfast. To him even in death Persephone has granted reason, that he alone should have understanding, but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"Who, Circe, will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess at once made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in your mind no concern for a pilot to guide your ship, but set up your mast, and spread the white sail, and sit yourself down; and the breath of the North Wind will bear her onward. But when in your ship you have now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there beach your ship by the deep eddying Oceanus, but go yourself to the dank house of Hades. There into Acheron flow Pyriphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Then there, hero, draw yourself close, as I bid you, and dig a pit of a cubit's length this way and that, and around it pour a libation to all the dead, first with milk and

¹⁵ οὐδέ νύ μοι κῆρ: οὐδέ τι θυμὸς

¹⁶ τε λάχεια: τ' ἐλάχεια: τ' ἐλαχείαι; cf. 9.116

- πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 520 τὸ τρίτον αὖθ' ὕδατι ἐπὶ δ' ἀλφειά λευκά παλύνειν
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμεινῆνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη,
 ῥέζειν ἐν μεγάροισι πυρὶ τ' ἐμπληστερεὶ ἐπιθλῶν.
 Τειρεσίη δ' ἀπάνευθεν οἷν ἱερουσέμεν οἶῳ
 525 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
 αὐτὰρ ἐπὶν εὐχῆσι λυσὶ κλυτὰ ἐθιῖα νεκροῖ
 ἔνθ' οἷν ἀρνεῖον ῥέζειν θήλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας αὐτὸς δ' ἀποιοῦσθαι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
 530 ψυχαὶ ἐλευσονται νεκροὶ κατατεθιγότες
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατὰκειτ' ἐπιδαχμεῖα γηλεὶ χαλκῷ
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἴδῃ καὶ ἐπαινῇ Περσεφονείῃ·
 535 αὐτὸς δὲ ξίφος ὅξυν ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμεινῆνὰ κάρηνα
 αἵματος ἄσπον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι,
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 540 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.
 ὣς ἔφατ'· αὐτίκα δὲ χρυσοθρόνος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν
 αὐτῇ δ' ἀργυρέον φάρος μέγα ἔεινυτο κύμφοι,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
 545 καλὴν χρυσεύην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὥτρυνον ἐταίρους

honey, thereafter with sweet wine, and in the third place with water, and sprinkle on it white barley meal. And earnestly entreat the strengthless heads of the dead, vowing that when you come to Ithaca you will sacrifice in your halls a barren heifer, the best you have, and will load the altar with rich gifts, and that to Teiresias alone you will sacrifice separately a ram, wholly black, the finest of your flocks. But when with prayers you have made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but yourself turning backward, and setting your face toward the streams of the river. Then many ghosts of men that are dead will come forth. Thereupon call to your comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. You yourself, drawing your sharp sword from beside your thigh, must sit there, and not allow the strengthless heads of the dead to draw near to the blood till you have inquired of Teiresias. Then the seer will quickly come to you, leader of men, and he will tell you your way, and the measures of your path, and of your return, how you may go over the fish-filled deep.'

"So she spoke, and at once came golden-throned Dawn. Round about me then she threw a cloak and tunic to wear, and the nymph put on a long white robe, finely woven and lovely, and about her waist she threw a beautiful girdle of gold, and upon her head she set a veil. But I went through

μειλιχίοις ἐπέεσσιν παρασταδὸν ἄνδρα ἕκαστον

“μηκέτι νῦν εὖδοντες ἄωτέιτε γλυκὺν ὕπνον,
ἀλλ’ ἵομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη

550 ὥς ἐφάμην· τοῖσιν δ’ ἐπεπείθετο θυμὸς ἀνδρῶν
οὐδὲ μὲν οὐδ’ εἴηται περ ἀπημονας ἦτοι ἐταίρους

Ἑλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆν
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσι ἀρηρώς·
ὥς μοι αἶενθ’ ἐτάρωι ἱεροῖς ἐὶ δώματι Κίρκης

555 ψυχῆος ἰμείρων, κατελέξατο οἶνοβαρείων.

κινυμένων δ’ ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀγόρουντε καὶ ἐκλυθετο φρεσὶ ἦσι
ἄφορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,

ἀλλὰ κατακτικρὴν τεχέος πεποιθὲς ἐκ δὲ οἱ αὐχμη

560 αὐστραγάλοι· ἑαχῇ ψυχῇ δ’ Αἰδοῦσδε κατῆλθει.

ἔρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον εἵποιμ’

ἰφαισθε γυνὴν ποτὶ οἰκόνδε φιλήν· ἐς πατρίδα γαίαν
ἔρχεσθ’ ἄλλην δ’ ἡμῖν ὁδοὶ τεκμήρατο Κίρκη.

εἰς Αἶδαο δόμους καὶ ἐπαινῆς Περσεφονείης

565 ψυχῇ χρησομένους Θηβαίου Τειρεσίου.”

ὥς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλοι ἦτορ.

ἔσομενοι δὲ κατ’ αἰθῆ γούων τίλλοντό τε χαίτας·

ἀλλ’ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

“ἀλλ’ ὅτε δὴ ῥ’ ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης

570 ἵκομεν ἀχινύμενοι θαλερόν· κατὰ δάκρυ χέοντες,

τόφρα δ’ ἄρ’ οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ

ἀρνεῖον κατέδησεν οἶν θῆλύν τε μέλαιναν,

ῥεῖα παρεξεληοῦσα· τίς αἶν θεὸν οὐκ ἐθέλοντα

ὀφθαλμοῖσιν ἴδοιτ’ ἢ ἔνθ’ ἢ ἔνθα κίοντα;

the halls, and roused my men with winning words, coming up to each man in turn:

"No longer on your beds pluck the flower of sweet sleep, but let us go; queenly Circe has told me all."

"So I spoke, and their proud hearts consented. But not even from there could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had lain down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his ghost went down to the house of Hades.

"But as my men were going on their way, I spoke among them, saying: 'You think, no doubt, that you are going to your own native land; but Circe has pointed out for us another journey, to the house of Hades and dread Persephone, to seek prophecy from the ghost of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone out and made fast beside the black ship a ram and a black ewe, for easily she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?

Λ

“Λύτᾱρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσιται,
νῆα μὲν ἄρ’ ἀμπροσθεν ἐρίσσαμεν εἰς ἅλα δῖαν.

ἐν δ’ ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβούτες ἐβήσαμεν. αἱ δὲ καὶ αὐτοὶ

- 5 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δακρὺν χέοντες
ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρόροιο
ἔκμενον οὖρον ἱεὶ πλησίιστιον, ἐσθλὸν ἑταῖρον,
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδῆεσσα.

- ἡμεῖς δ’ ὄπλα ἕκαστα ποιησάμενοι κατὰ νῆα
10 ἤμεθα· τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἔθυνε.
τῆς δὲ πανημεριῆς τέταθ’ ἴστια ποικτοποροῦντης·
δύσετό τ’ ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί.

ἥ δ’ ἐς πείραθ’ ἔκανε βαθυρρόον Ὀκεανοῖο.
εἶτ’ αὖ δὲ Κιρμερίωι ἀνδρῶν δῆμὸς τε πόλις τε.

- 15 ἥερι καὶ γεφύλῃ κεκαλυμμένοι οὐδέ ποτ’ αὐτοὺς
ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ’ ὅπότ’ αἶν στείχῃσι πρὸς οὐρανὸν ἀστερόεστα,
οὔθ’ ὅτ’ αἶν αἶψ’ ἐπὶ γαῖαν ἀπ’ οὐρανόθεν προτράπηται,
ἀλλ’ ἐπὶ νύξ’ ὅλοῃ τέταται δειλοῖσι βροτοῖσι.

- 20 νῆα μὲν εἶτ’ ἐλθόντες ἐκέλευμεν, ἐκ δὲ τὰ μῆλα
εἰλόμεθ’· αὐτοὶ δ’ αὖτε παρὰ ῥόον Ὀκεανοῖο
ῥομεν, ὅφρ’ ἐς χῶρον ἀφικόμεθ’, ὅν φράσσε Κίρκη.

BOOK 11

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-proved ship a fair wind that filled the sail, a good comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the earth, where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but instead horrid night is spread over wretched mortals. There we came and beached our ship, and took out the sheep, and ourselves went along beside the stream of Oceanus until we came to the place of which Circe had told us.

- “ἔνθ’ ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχοι· ἐγὼ δ’ ἄορ ὅξυν ἐρυστάμενος παρὰ μηροῦ·
 25 βόθροισιν ὄρνυ’ οἷσσιον τε πυγούσσιοι ἐίθαι καὶ ἐνθα,
 ἀμφ’ αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αἶθ’ ὕδατι· ἐπὶ δ’ ἀλφειτὰ λευκὰ πάλαιον·
 πολλὰ δὲ γουτούμην· νεκροὶ ἀμείψονται κάρηνα.
 30 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη,
 ῥέξει ἐν μεγάροισι πυρὴν τ’ ἐμπλητεμεὶ ἐστῆλόν.
 Τειρεσίη δ’ ἀπάνευθεν οἶν ἱερυσέμεν οἶφ’
 παρμέλαν’, ὃς μήλοισι μεταπρέπει ἡμετέροισι.
 τοῖς δ’ ἐπεὶ εὐχολῆσι λιγῆσι τε, ἐθίεα νεκροῖς·
 35 ἐλλιστάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτομήσας
 εἰς βόθροισιν, ῥέει δ’ αἶμα κελαϊεφες· αἱ δ’ ἀγέροισι
 φηχά· ὅππῃς Ἐρέβους νεκροὶ κατατεθιγῶσι
 νύμφαι τ’ ἡίθεοί τε πολύτλητοί τε γέροντες
 παρθενικαὶ τ’ ἀταλαὶ γεοπείθεα θυμὸν ἔχουσιν·
 40 πολλοὶ δ’ οὐτάμενοι χαλκηρεσίῳ ἐγχειρίσιν,
 ἄνδρες ἀρηϊφάτοι βεβροτωμένα τεύχε’ ἔχοντες·
 οἳ πολλοὶ περὶ βόθρον ἐφοῖτο· ἄλλοθεν ἄλλος
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἥρει.¹
 δὴ τότε ἔπειθ’ ἐταροῖσι ἐποτρύνσας ἐκέλευσα
 45 μῆλα, τὰ δὴ κατέκειτ’ ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπειξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ’ Ἀΐδῃ καὶ ἐπαινῇ Περιτεφονείῃ·
 αὐτὸς δὲ ξίφος ὅξυν ἐρυστάμενος παρὰ μηροῦ
 ἤμην, οὐδ’ εἶων νεκύων ἀμενηνὰ κάρηνα
 50 αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίῳ πυθέσθαι.

BOOK 11

"Here Perimedes and Euryloclus held the victims, while I drew my sharp sword from beside my thigh, and dug a pit of a cubit's length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled on it white barley meal and I earnestly entreated the strengthless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and load the altar with rich gifts, and to Teiresias alone would sacrifice a ram, wholly black, the finest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood flowed. Then there gathered from out of Erebus the ghosts of those that are dead, brides, and unwed youths, and toil-worn old men and frisking girls with hearts still new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in battle, wearing their blood-stained armor. These came thronging in crowds about the pit from every side, with an astounding cry; and pale fear seized me. Then I called to my comrades and told them to skin and burn the sheep that lay there killed with pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself, drawing my sharp sword from beside my thigh, sat there, and would not allow the strengthless heads of the dead to draw near to the blood till I had inquired of Teiresias.

¹ Lines 38-43 were rejected by Zenodotus, Aristophanes, Aristarchus.

- "πρώτη δὲ φινχῇ Ἑλπήτορος ἦλθει ἑταῖρον
 οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
 σῶμα γάρ ἐν Κίρκης μεγάρῳ κατελειπομένη ἡμεῖς
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
 55 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 "Ἑλπήτορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα;
 ἔφθης πεζὸς ἰὼν² ἢ ἐγὼ σὺν νηὶ μελαίνῃ;
 "ὥς ἐφάμην, ὁ δέ μ' οἰμώξας ἡμίβετο μύθῳ·
 60 Ἰδωγενεὺς Λαερτιάδῃ, πολὺ μῆλαι Ὀδυσσεῖ·
 αἵτέ με δαίμοις αὐτὰ κακῇ καὶ ἀθεϊστῆτος οἴος
 Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
 65 αἰσπραγαλῶν εἶα γῇ φινχῇ δ' Ἀϊδοῖσδε κατήλθε
 νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,
 πρὸς τ' ἀλοχὸν καὶ πατρός· ὁ σ' ἐτρεφε τυτθὸν ἔοιτα
 Τηλεμάχου θ', ὃν μούνοιν ἐνὶ μεγάροισιν ἔλειπες·
 οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμον ἐξ Ἀΐδαο
 70 νῆσον ἐς Αἰαίην σχήσεις ἐνεργέα νῆα·
 εἴθλα σ' ἔπειτα ἀναῖ, κελομαι μνηστῆσθαι ἐμεῖο
 μή μ' ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν
 νοσφισθεῖς, μή τοί τι θεῶν μῆνιμα γένωμαι,
 ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν,
 75 στήμα τέ μοι χεῖναι πολλῆς ἐπὶ θηρὶ θαλάσσης,
 ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
 ταῦτά τέ μοι τελέσαι πῆξάί τ' ἐπὶ τύμβῳ ἐρετμόν.

² ἰὼν Aristarchus: ἐὼν

"The first to come was the ghost of my comrade Elpenor. Not yet had he been buried beneath the broadwayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him I wept, and my heart had compassion on him; and I spoke, and addressed him with winged words:

"Elpenor, how did you come beneath the murky darkness? You coming on foot have outstripped me in my black ship."

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. Having lain down to sleep in the house of Circe I did not think to come down again by the long ladder, but fell headlong from the roof, and my neck was broken away from the spine and my ghost went down to the house of Hades. Now I beseech you by those whom we left behind, who are not present with us, by your wife and your father who reared you when a baby, and by Telemachus whom you left an only son in your halls; for I know that as you go from here, from the house of Hades, you will touch at the island of Aeaea in your well-built ship. There, then, my lord, I bid you remember me. Do not, when you depart, leave me behind unwept and unburied and turn away; I might become a cause of the gods' wrath against you. No, burn me with my armor, such as it is, and heap up a mound for me on the shore of the gray sea, in memory of an unlucky man, that men yet to be may know of me. Do this for me, and fix upon the mound my oar with

³ Line 60 is omitted in most MSS.

τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν.'

80 "ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προτρέπει·
ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἐρῶ·

"τοῦ μὲν ὥς ἐπέειπεν ἀμειβόμενος στυγεροῦτι
ἡμεῖθ', ἐγὼ μὲν ἀνενθαι ἐφ' αἵματι φάσγατον ἔτχων,
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

85 "ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖς,
Λυτολύκων θυγάτηρ μεγαλήτορος Ἀντίκλεια
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὥς εἶον προτέρηι, πυκνοὶ περ ἄχειροι,
αἵματος ἄσστον ἱμεν, πρὶν Τειρεσίῃα πηθεῖσθαι.

90 "ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἐγνώ καὶ προτρέπει·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,⁴
τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο
ἦλθες ὄφρα ἰδῇ τέκνισ καὶ ἀτερπέα χῶροι.

95 ἀλλ' ἀποχάξεο βοήθῃ, ἀπίσχε δὲ φασγανὸν ὀξύ,
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.'

"ὥς φάτ', ἐγὼ δ' ἀταχαστάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατεπηξ', ὁ δ' ἐπεὶ πῖεν αἷμα κελαιόν,
καὶ τότε δὴ μ' ἐπέειπεν προσηνίδα μῆνις ἀνύμων·

100 "τοῖστον δίσσημι μελιηδέα, φαίδιμ' Ὀδυσσεύ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε.

which I rowed in life in the company of my comrades.'

"So he spoke, and I made answer and said: 'All this, unlucky man, will I perform and do.'

"Thus we two sat exchanging sad words one with the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at length.

"Then there came up the ghost of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilium. At sight of her I wept, and my heart had compassion on her, but even so I would not allow her to come near the blood, for all my great sorrow, until I had inquired of Teiresias.

"Then there came up the ghost of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, unlucky man? Why have you left the light of the sun and come here to behold the dead and the place where there is no joy? Draw back from the pit and take away your sharp sword, so that I may drink of the blood and speak the truth to you.'

"So he spoke, and I drew back and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the flawless seer spoke to me and said:

"'You ask of your honey-sweet return, glorious Odysseus, but this shall the god make hard for you; for I do not think you shall elude the Earth-shaker, seeing that he has laid up wrath in his heart against you, angered because you blinded his own son. Yet even so you and your comrades may reach home, though suffering hardships, if you will

⁴ Line 92 is omitted in most MSS.

- 105 αἶ κ' ἐθέλης σὸν θυμὸν ἐρυκακέει καὶ ἐπαίροι
ὁππότε κε πρῶτον πελάσῃς ἐνεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ' εὔρητε βόας καὶ ἵφια μῆλα
Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
- 110 τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,
καὶ κεῖ ἔτ' εἰς Ἰθακὴν κακὰ περ παισχοίτεσ' ἰκοιτθε
εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον,
νῆί τε καὶ ἐτάροις. αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὁπὲ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους.
- 115 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ,
ἄνδρας ὑπερφιάλους, οἳ τοι βίοντον κατέδουνσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσει ἀλθῶν·
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
- 120 κτείνῃς ἢ δόλῳ ἢ ἀμφαδὸν ὀξείῃ χαλκῷ,
ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐνῆρες ἐρετμόν,
εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
ἄνερές, οὐδέ θ' ἄλειπσι μεμιγμέτοι εἶδαρ' ἔδονται
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους
- 125 οὐδ' ἐνῆρε ἐρετμα, τα τε πτερὰ γηναὶ πέλοται.
σημα δε τοι ἐρεω μάλ' ἀριφραδές, οὐδέ σε λήπει·
ὁπποτε κεῖ δὴ τοι συμβλήμειος ἄλλος ὀδίτης
φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ,
καὶ τότε δὴ γαίῃ πῆξας ἐνῆρες ἐρετμόν,
- 130 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας

curb your own spirit and that of your comrades, once you have brought your well-built ship to the island of Thrinacia, escaping from the violet-blue sea, and you find grazing there the cattle and fat sheep of Helios, who sees and hears all things. If you leave these unharmed and are careful of your homeward way, you still may reach Ithaca, though suffering hardships. But if you harm them, then I foresee ruin for your ship and your comrades, and even if you shall yourself escape, late shall you come home and in distress, after losing all your comrades, in a ship that is another's, and you shall find troubles in your house—contemptuous men that devour your livelihood, wooing your godlike wife, and offering wooers' gifts. Yet in all truth, on their violent deeds shall you take vengeance when you come. But when you have slain the suitors in your halls, whether by guile or openly with the sharp sword, then go abroad, taking a shapely oar, until you come to men that know nothing of the sea and eat their food unmixed with salt, who in fact know nothing of ships with ruddy cheeks, or of shapely oars, which are a vessel's wings. And I will tell you a most certain sign, which will not escape you: when another wayfarer, on meeting you, shall say that you have a winnowing fan on your stout shoulder, then fix in the earth your shapely oar and make handsome offerings to the lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for your home and offer sacred heca-

- ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 135 ἀβληχρὸς μάλα τοῖος ἐλείπεται ὅς κέ σε πέποιθε
 γῆρα ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἶρω·
 “ὥς ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον
 “Τειρεσίη, τὰ μὲν ἄρ' πον ἐπεκλωσται θεοὶ αὐτοῖ
 140 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλεξόν·
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖης·
 ἥ δ' ἀκέοντ' ἦσται σχεδὸν αἵματος, οὐδ' ἔοι υἱοὶ
 ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
 εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα·”
 145 “ὥς ἐφάμην· ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 “ῥήϊδιόν τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω.
 ὅν τινα μὲν κεν ἑᾶς νεκύων κατατεθνηώτων
 αἵματος ἄσσουν ἴμεν, ὁ δέ τοι νημερτὲς ἐνύψει
 ᾧ δέ κ' ἐπιφθοιέης, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.”
 150 “ὥς φασμένη ψυχὴ μὲν ἔβη δόμοι· Ἰλίδος εἴσω
 Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
 αὐτὰρ ἐγὼν αὐτοῦ μείον ἐμπεδοὶ ὄφρ' ἐπὶ μήτηρ
 ἦλνθε καὶ πῖεν αἶμα κελευεφέες· αὐτίκα δ' ἔγνων,
 καὶ μ' ὀλοφνυρομένη ἐπεα πτερόεητα προσηύδα·
 155 “τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα
 ζωὸς ἔων, χαλεπὸν δὲ τὰδε ζωοῖσιν ὀρᾶσθαι,
 μέιστω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέεθρα,
 Ὀκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι
 πεζὸν ἔόντ', ἣν μή τις ἔχῃ ἐνεργέα νῆα.⁵
 160 ἦ γυνὴ δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάρεις

tombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to you yourself away from the sea, the gentlest imaginable, that shall lay you low when you are overcome with sleek old age, and your people shall be dwelling in prosperity around you. This is the truth that I tell you.'

"So he spoke, and I made answer and said: 'Teiresias, of all this the gods themselves must have spun the thread. But come, tell me this and declare it truly. I see here the ghost of my dead mother: she sits in silence near the blood and cannot bring herself to look upon the face of her own son or to speak to him. Tell me, my lord, how may she recognize that I am he?'

"So I spoke, and at once he made answer and said: 'Easy is the word that I shall say and put in your mind. Whoever of those that are dead and gone you shall allow to approach the blood, he will speak truly to you; but whomever you refuse, he will go back again.'

"So saying, the ghost of the lord Teiresias went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"My child, how did you come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and appalling streams: Oceanus first, which one may in no way cross on foot, but only if one has a well-built ship. Have you only now come here from Troy after long wanderings

⁵ Lines 157-59 were rejected by Aristarchus.

νή τε καὶ ἐτάροισι πολλὴν χροίον· οὐδέ ποῦ ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

“ὥς ἔφατ'· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον

- ‘μήτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀΐδαο
165 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
οὐ γάρ ποῦ σχεδὸν ἦλθαι Ἀχαιῶος· οὐδέ ποῦ ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,
ἐξ οὗ τὰ πρότισθ' ἐπόμεν Ἀγαμέμνονι δῖῳ
Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.
170 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενῃ κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
175 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥ τίς ἦδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἦ μένει παρὰ παιδὶ καὶ ἐμπεδα παρτα φυλασσεται
ἦ ἦδη μιν ἔγγμεν Ἀχαιῶν ὅς τις ἄριστος.’
180 “ὥς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
‘καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· οἰζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεούσῃ.
σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
185 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἵσας
δαίνηται, ἅς ἐπέοικε δικαιοπόλον ἄνδρ' ἀλεγύνειν·
πάντες γὰρ καλέουσιν, πατὴρ δὲ σὸς ἀντόθι μίμναι
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ

with your ship and your companions? And have you not yet reached Ithaca, nor seen your wife in your halls?

"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek prophecy from the ghost of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have constantly been wandering, laden with woe, from the day when first I went with noble Agamemnon to Ilium, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of pitiless death overcame you? Was it long disease, or did the archer, Artemis, assail you with her gentle shafts, and slay you? And tell me of my father and my son, whom I left behind me. Does the honor that was mine still remain with them, or does some other man now possess it, and do they say that I shall no longer return? And tell me of my wedded wife, of her purpose and of her mind. Does she remain with her son, and keep all things safe? Or has one already married her, whoever is best of the Achaeans?'

"So I spoke, and my honored mother answered without delay: 'Only too truly she remains with steadfast heart in your halls, and ever sorrowfully for her do the nights and days wane, as she weeps. But the noble honor that was yours no man yet possesses, but Telemachus holds your lands unchallenged, and feasts at equal banquets, such as it is fitting that a lawgiving man should share, for all men invite him. But your father remains there in the tilled land, and does not come to the city, nor has he bed and cloaks

- δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
 190 ἄλλ' ὃ γε χεῖμα μὲν εὔδει ὅθι δμῶες ἐνὶ οἴκῳ,
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῖ εἵματα εἵται·
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθάλνῃα τ' ὀπωρη
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο
 φύλλοι κεκλιμένωι χθαμαλαὶ βεβλήγεται εἵται
 195 ἔνθ' ὃ γε κεῖτ' ἀχέου, μέγα δὲ θρεσὶ πείθῃς ἀεξεῖ
 σὸν νόστον ποθέων, χαλεποὶ δ' ἐπὶ γῆρας ἱκαται
 οὔτω γάρ καὶ ἐγὼι ὀλομῃ καὶ ποτμον ἐπεισποι·
 οὔτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγατοῖς βελέεσσι ἐποιομεν, κατέπεφθαι.
 200 οὔτε τις οὖν μοι νούσος ἐπήλυθεν, ἥ τε μάλιστα
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος στα τε μηδεὶς παιδὸς Ὀδυσσεύ,
 σὴ τ' ἀγαθοφροσύνῃ μελιήδεα θυμὸς ἀπήντα,
 ὥς ἐφατ', αὐτὰρ ἐγὼ ν' ἐθέλω θρεσὶ μερμηρίξας
 205 μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖς.
 τρὶς μεν ἐδωρμηθῆν, ἐλεεινὸν τε με θυμὸς αἰώγει,
 τρὶς δὲ μοι ἐκ χειρῶν σκιῇ εἴκελοι ἢ καὶ ὀτείρω
 ἔπαυτ' ἐμοὶ δ' ἄχος ὅξ' ὑπείσκειτο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 210 "μήτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,
 ὄφρα καὶ εἰν Ἰῶδα φίλος περὶ χεῖρε βαλόντε
 ἀμφοτέρω κνηροῖο τεταρπώμεσθα γόοιο;
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνηα
 ὥτρυνε, ὄφρ' ἐτι μᾶλλον ὀδυνόμενος στεναχίσω;

⁶ νόστον ποθέων: πότμον γοόων

and bright coverlets for bedding, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body humble clothes. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his humble beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for your return, and heavy old age has come upon him. In the same way I too perished and met my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest with loathsome wasting takes the spirit from the limbs; no, it was longing for you, and for your counsels, glorious Odysseus, and for your gentle-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I wondered in my heart how I might clasp the ghost of my dead mother. Three times I sprang toward her, and my will said, 'Clasp her,' and three times she flitted from my arms like a shadow or a dream. As for me the pain grew ever sharper in my heart, and I spoke and addressed her with winged words:

"My mother, why do you not stay for me when I wish to clasp you, so that even in the house of Hades we two may throw our arms about each other and take our fill of chill lamenting. Is this some phantom that august Persephone has sent me so that I may lament and groan still more?"

- 215 "ὥς ἐφάμην· ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
 ὦ μοι, τέκνοι ἐμόν· περὶ πάντοι κάμμορε φροσῶν,
 οἷ τί σε Περσεφόεια Διὸς θυγάτηρ ἀπαφύσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 220 ἀλλὰ τὰ μὲν τε πυρὸς κρατερόν· μείος αἴθορμείων
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμός,
 ψυχὴ δ' ἡγύτ' ὄνειρος ἀποπταμένη πεπότῃται.
 ἀλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵπησθα γυναικί·"
 225 "νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
 ἤλυθον, ὥτρυνεν γὰρ ἀγαυὴ Περσεφόεια,
 ὅσται ἀριστοὶ ἀλοχοὶ εἰσιν· ἡ δὲ θυγάτηρ,
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἡγερέθοντο,
 αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.
 230 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
 σπαστάμενος ταινῆκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν,
 αἱ δὲ προμνηστῆναι ἐπήϊσαν, ἡδὲ ἐκάστη
 ὅν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.
 235 "ἔνθ' ἡ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν,
 ἡ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδας·
 ἡ ποταμοῖ' ἡράισιγας· Ἐνιπῆος θείοιο,
 ὃς πολὺν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
 240 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
 τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·

"So I spoke, and my honored mother at once answered: 'Ah me, my child, ill-fated above all men, it is not that Persephone, daughter of Zeus, is deceiving you, but this is the appointed way with mortals, when one dies. For the sinews no longer hold the flesh and the bones together, but the strong force of blazing fire destroys these, as soon as the spirit leaves the white bones, and the ghost, like a dream, flutters off and is gone. But hurry to the light as fast as you can, and bear all these things in mind, so that hereafter you may tell them to your wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them, all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best plan. I drew my long sword from beside my stout thigh, and would not allow them to drink the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then, you must know, the first that I saw was highborn Tyro, who said that she was the daughter of flawless Sal-moneus, and declared herself to be the wife of Cretheus, son of Aeolus. She fell in love with the river, divine Eni-peus, who is far the most beautiful of rivers that send forth their streams upon the earth, and she used to haunt Eni-peus' beautiful waters. But the Bearer and Shaker of the earth took his form, and lay with her at the mouth of the

πορφύρεον δ' ἄρα κύμα περισταθῆι οὔρει ἴστοι.
 κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.

- 245 λῦσε δὲ παρθειίην ζώοντι· κατὰ δ' ἔπι τοῖ ἔχειεν·
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“χαῖρε, γύναι, φιλότῃτι περιπλομείων δ' εἰμ' αὐτοῖ·
 τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὖναι
 250 ἀθανάτοισιν· σὺ δὲ τοῖς κομέει· ἀτιταλλέμεται τε
 νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἔσχεο μῆδ' ὀνομήτης
 αὐτὰρ ἐγὼ τοῖ εἰμι Ποσειδάων ἐνοσίχθων.”

“ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἥ δ' ὑποκυσαμένη Περίην τέκε καὶ Νηλῆα,

- 255 τὼ κρατερὸν θεράπποι τε Διὸς μέγ' αἰοιο γεγέσθην
 ἀμφοτέρω· Περίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῶ
 ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοῖς δ' ἐτέρους Κρητῆι τεκεῖ βασιλεὺς γυναικῶν.
 Αἰστοῖά τ' ἠδὲ Φερίη· Ἀμφιθασιά θ' ἱπποχάρμη.

- 260 “τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,
 ἥ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,
 οἳ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,
 πύργωσται τ'· ἐπεὶ οὐ μὲν ἀπύργωτοί γ' ἐδύναντο

- 265 καί μιν εὐρύχορον Θήβην, κρατερώ περ εἴοιτε

“τὴν δὲ μετ' Ἀλκμήνῃν ἴδον, Ἀμφιτρυῶνος ἄκουιν.
 ἥ ῥ' Ἡρακλῆα θρασυμέμοννα θυμολέοντα
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγ' αἰοιο μιγείσα·

* Line 245, unknown to Zenodotus, was rejected by Aristarchus.

eddying river. And the dark wave stood about them like a mountain, arching over, and hid the god and the mortal woman. And he undid her maiden girdle, and shed sleep upon her. But when the god had finished his acts of love, he took her hand, and spoke, and addressed her:

“Be happy, lady, in this love, and as the year comes round you shall bear glorious children, for not ineffectual are the embraces of a god. Tend and rear these children. But now go to your house and hold your peace and say nothing; but know that I am Poseidon, the shaker of the earth.’

“So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong henchmen of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children, she, the queenly among women, bore to Cretheus: Aeson, and Pheres, and Amythaon, full of the joy of chariot battle.

“And after her I saw Antiope, daughter of Asopus, who boasted that she had slept in the arms of Zeus himself, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebes, and fenced it in with walls, since they could not dwell in spacious Thebes unfenced, mighty though they were.

“And after her I saw Alcmene, Amphitryon’s wife, who conceived Heracles, staunch in fight, the lionhearted, when she lay in love in the embraces of great Zeus. And

- καὶ Μεγάρην· Κρείοντος ὑπερθύρουο θήγατρα,
 270 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.
 "μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο
 γημαμένη ᾧ νῦν· ὁ δ' ὄν πατέρ' ἐξεναρίζας
 γῆμει· ἄφαρ δ' ἀνὰ πύστα θεοὶ θεῖται αἰθρώπουσι
 275 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτω ἄλγεα πασχόν·
 Καδμείων ἥνασσε θεῶν ὀλοὰς διὰ βουλὰς·
 ἣ δ' ἔβη εἰς Αἴδαο πυλάρταο κρατεροῖο,
 ἀφαιμένη βροχόν· αἰπὺν ἀδ' ἐνὶ ἡλοῖο μελάθραν
 ᾧ ἄχρ' ἰσχυμένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 280 πολλὰ μάλ', οὔσι τε μητρὸς Ἑρμῆϊ· ἐκτελεσσάσθαι
 "καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμειν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαιο,
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖῳ ἱφὶ ἄνασσειν·
 285 ἣ δὲ Πύλου βασίλεινε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
 Νέστορά τε Χρομίον τε Περικλόμενον τ' ἀγέρωχον·
 τοῖσι δ' ἐπ' ἐφθίμην Πηρὸν τέκε, θαῦμα βροτοῖσι,
 τὴν πάντες μνῶντο περικτίται· οὐδ' ἄρα Νηλεὺς
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
 290 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεῶν κατὰ μοῖρα πέδησε,
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύοντο
 295 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι,
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληείη.

Megara I saw, daughter of Creon, high of heart, whom Amphitryon's son, he whose strength never weakened, had to wife.

"And I saw the mother of Oedipodes, beautiful Epicastē, who did a monstrous thing in the ignorance of her mind, wedding her own son; and he, when he had slain his own father, wedded her; and soon the gods made these things known among men. Nevertheless, in lovely Thebes, suffering woes, he ruled over the Cadmeans by the dire designs of the gods; but she went down to the house of Hades, the strong warder, making fast a deadly noose from the high ceiling, caught by her own grief; but for him she left behind countless woes, all that a mother's Furies bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all who dwelt about sought in marriage, but Neleus would give her to no one except to him who should drive from Phylace the cattle of mighty Iphicles, spiral-horned and broad of brow, and hard they were to drive. These the flawless seer¹ alone undertook to drive off; but a harsh fate of the gods ensnared him, hard bonds and the country herdsmen. Nevertheless, when at length the months and the days were being brought to fulfillment, as the year rolled round, and the seasons came

¹ Melampus; see 15.225-42. D.

- θέσφατα πάντα· εἰπόντα Διὸς δ' ἐτελείετο βουλή·
 “καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονι γείνατο παῖδε
 300 Καστορά θ' ἱππόδαμοι καὶ πύξ ἀγαθὸν Πολυδεΐκεα
 τοὺς ἄμφω ζωὸς κατέχει φυσίζοος αἶα·
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζώουσ' ἐτερήμεροι, ἄλλοτε δ' αὖτε
 τεθναῖσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.
 305 “τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παρακοιτιν
 εἵσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἐτεκεν δύο παῖδε, μινηθαδίῳ δ' ἐγερέσθηι
 Ὀτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
 310 καὶ πολὺ καλλιστοὺς μετὰ γε κλυτὰν Ὀραιοῖα
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο.
 315 “Ὅσταν ἐπ' Ὀλύμπῳ μέμασται θέμει, αὐτὰρ ἐπ' Ὀσσῆγι
 Πηλῖον εἰροσίῳ πολλοῖ, αἳ οὐρανὸς ἀμβρατὸς εἴη
 καὶ νῦν κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἠύκομος τέκε Λητώ,
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
 320 ἀνθῆσαι πυκάσαι τε γένυς ἐνανθεί λάχνη.
 “Φαιδρὴν τε Πηρόκρην τε ἶδοι καλὴν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μεν, οὐδ' ἀποίητο· πάρος δέ μιν Ἀρτεμις ἔκτα·

on, then at last mighty Iphicles released him, when he had told all the oracles: and the will of Zeus was fulfilled.

"And I saw Leda, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, alive though they be, and even in the world below they have honor from Zeus. One day they live in turn, and one day they are dead: and they have won honor like that of the gods.

"And after her I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but they had short lives—godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the most handsome, after famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. They threatened to raise the din of furious war against even the immortals in Olympus. They yearned to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, so that heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom lovely-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw, and beautiful Ariadne, the daughter of Minos of baneful mind, whom once Theseus tried to bring from Crete to the hill of sacred Athens; but he had no joy of her. Before that, Artemis slew

⁸ ἔκτα: ἔσχευ

- 325 Δίη ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσιν.
 "Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ'
 Ἐριφύλην.
 ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.
 πάσας δ' οὐκ αἶ' ἐγὼ μνηήσομαι οὐδ' ὀνομήσω.
 ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 330 πρὶν γάρ κεν καὶ γῆ' φθίτ' ἀμβροτος ἀλλὰ καὶ ὥρη
 εὔδειν, ἥ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
 ἥ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει."
 ὣς ἔφαθ'. οἳ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ.
 κληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιάοντα.
 335 τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων·
 "Φαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται εἶναι
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας;
 ξείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 340 οὕτω χρήζοντι κολούετε· πολλὰ γὰρ ὑμῖν
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται."
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,
 ὃς δὴ Φαιήκων ἀνδρῶν προγενεστέρος ἦεν·
 "ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 345 μυθεῖται βασιλεὺς περίφρων· ἀλλὰ πίθεσθε.
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε."
 τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 "τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ' κεν ἐγὼ γε
 ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 350 ξείνος δὲ τλήτω μάλα περ νόστοιο χατίζων
 ἔμψης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὃ κε πᾶσαι
 δωτίην τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει

BOOK 11

her in seagirt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw; and hateful Eriphyle, who took precious gold as the price of the life of her own husband. But I cannot tell or name all the wives and daughters of heroes that I saw; before that immortal night would be gone. Now it is time to sleep, either when I have gone to the swift ship and the crew, or here. But my conveyance is in the hands of the gods, and of you."

So he spoke, and they were all hushed in silence, and were held spellbound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:

"Phaeacians, how does this man seem to you for looks, and stature, and for the balanced mind within him? And moreover he is my guest, though each of you has a share in this honor. Therefore be in no haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favor of the gods."

Then among them spoke also the old hero Echeoneüs, who was an elder among the Phaeacians: "Friends, certainly not wide of the mark or of our own thought are the words of our wise queen. Give heed to them. Yet it is on Alcinous here that word and deed depend."

Then in turn Alcinous answered him and said: "This word of hers shall certainly hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until tomorrow, until I shall make all our gift complete. His conveyance shall be the concern of the

⁹ Line 343 is omitted in many MSS.

παῖσι, μάλιστα δ' ἐμοί· τοῦ γάρ κρατος ἐστὶ ἐνὶ δῆμῳ·
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις
 Ὀδυσσεύς·

- 355 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
 πομπῇν δ' ὁπρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
 πλειοτέρη σὺν χειρὶ φιλήν ἐς πατρίδ' ἵκεσθαι
 360 καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἶην
 πᾶσιν, ὅσοι μὲν Ἰθακῇδε ἰδοῖατο ἱοσσηται ταῖ·
 τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 “ὦ Ὀδυσσεῦ, τὸ μὲν οὔ τί σ' εὔσκομαι εὐτορόωντες,
 ἡπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
 365 βόσκει γαῖα μέλαινα πολυπτερεὰς ἀνθρώπους,
 ψεύδεά τ' ἀρτύνοντας ὅθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἔπι μὲν μορφήν ἐπέωι, εἴ τι δὲ φρένες ἐσθλαί,
 μῦθον δ' ὥς ὅτ' αἰοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 370 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον,
 ἐνὶ δ' ἦδε μάλα μακρή, ἀθέσφατος· οὐδέ πω ὥρη
 εὔδειν ἐν μεγάρῳ, σὺν δέ μοι λέγε θέσκελα ἔργα.
 375 καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις
 Ὀδυσσεύς·

“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·

BOOK 11

men, of them all, but most of all of me; for mine is the power in the land."

Then resourceful Odysseus answered him and said: "Lord Alcinous, renowned above all men, if you should bid me remain here even for a year, and should further my conveyance, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my own native land; and I should win more respect and love from all men who should see that I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in the first place we do not at all suppose, as we look at you, that you are the kind of dissembler and cheat which the dark earth breeds in such numbers among far-flung humankind, men that fashion lies out of what no man could ever see. But upon you is grace of words, and within you is a heart of wisdom, and your tale you have told with skill, as a minstrel does, the grievous woes of all the Argives and of your own self. But come, tell me this, and declare it truly, whether you saw any of your godlike comrades, who went to Ilium together with you, and there met their fate. The night before us is long, marvelously long, and it is not yet the time for sleep in the hall. Tell me these wondrous deeds. I could hold out until bright dawn, such time as you would be willing to tell in the hall of these woes of yours."

Then resourceful Odysseus answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words, and there is a time also for sleep. But if

- 380 εἰ δ' ἔτ' ἀκονέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε¹⁰
 ταῦτον σοι φθονέοιμι καὶ οἰκτροτέρῃ ἄλλ' ἀγορεύειν
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.
- 385 "αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεισκέδαστ' ἀλλανδὺς ἄλλη
 ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνωνος Ἀτρεΐδαο
 ἀχινυμένη· περὶ δ' ἄλλαι ἀγηγέραθ' ὅσσοι αἶμ' ἀπ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
- 390 ἔγνων δ' αἰψ' ἐμ' ἐκείνος, ἐπεὶ πῖεν αἶμα κελαιόν·
 κλαίει δ' ὃ γε λιγέως, θαλεροὶ κατὰ δακρυοὶ εἶρσαι,
 πιτυὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,
 οἷη περ πάρος ἔσκεν ἐνὶ γραμπτοῖσι μέλεισι.
- 395 "τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;
 ἦέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν
- 400 ὀριτας ἀργαλέωι ἀέριωι ἀμέγαρτον αὐτμήν;
 ἦέ σ' ἀνάρκτιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ
 βούς περιταμνόμενον ἠδ' οἴῳ πώεα καλά,
 ἦέ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;
 "ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
- 405 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὐτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν
 ὀριτας ἀργαλέωι ἀέριωι ἀμέγαρτον αὐτμήν.¹¹

BOOK 11

you still yearn to listen, I would not begrudge to tell you of other things more pitiful still than these, the woes of my comrades, who perished afterward, who escaped from the dread battle cry of the Trojans, but perished on their return through the will of an evil woman.

"When then holy Persephone had scattered this way and that the ghosts of the women, there came up the ghost of Agamemnon, son of Atreus, sorrowing, and round about him others were gathered, ghosts of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me instantly, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched out his hands toward me eager to reach me. But no longer had he anything of strength or might remaining, such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: Most glorious son of Atreus, king of men, Agamemnon, what fate of pitiless death overcame you? Did Poseidon overcome you on board your ships, when he had roused a furious blast of cruel winds? Or did hostile men do you harm on the land, while you were cutting off their cattle and fine flocks of sheep, or were fighting to win their city and their women?"

"So I spoke, and he at once made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon overcome me on board my ships, when he had roused a furious blast of cruel winds, nor did

¹⁰ ἐγώ γε: ἔπειτα

¹¹ Line 407 is omitted in most MSS.

- οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσιν.
 ἀλλὰ μοι Λῆγισθος τεύξας θάνατόν τε μόρον τε
 410 ἔκτα σὺν οὐλομένη ἁλόχῳ, οἰκόνδε καλέεστας,
 δειπνύστας, ὥς τις τε κατέκταιε βοῦν ἐπὶ φατῇ
 ὥς θάρον οἰκτίστω θανάτῳ περὶ δ' ἄλλοι ἐταῖροι
 νωλεμέως κτείνοντο σύες ὥς ἀργιόδοντες,
 οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 415 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖη.
 ἦδη μὲν πολεῶν φόρῳ ἀνδρῶν αἰτεβολήσας
 μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ
 ἀλλὰ κε κεῖτα μαλιστα ἰδὼν ὀλοφύρετο θυμῷ
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 420 κείμεθ' ἐνὶ μεγάρῳ, δάπεδοι δ' αἴπαν αἵματι θῆναι
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριαμοῖο θυγατρὸς,
 Κασσιάνδρης, τῇν κτεῖνε Κλυταιμνήστρην δολομήτης
 ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλων ἀποθνήσκων περὶ φασγάνῳ· ἦ δὲ κυνῶπις
 425 νοσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο
 χερσὶ κατ' ὀφθαλμοὺς ἐλέει σὺν τε στόμ' ἐρέϊται,
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
 ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται
 οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,
 430 κοιμηδῖω τεύξαιτα πόσει φόρον· ἦ τοι ἔφην γε
 αἰσπᾶσιος παίδευσιν ἰδὲ δμῳέεσσιν ἐμοῖσιν
 οἴκαδ' ἐλείπεσθαι ἢ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἳ τε κατ' αἰσχος ἔχενε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησιν γυναιξί, καὶ ἦ κ' ἐνεργὸς ἔησιν·
 435 "ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

BOOK 11

hostile men do me harm on the land, but Aegisthus brought upon me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, just as one slays an ox at the crib. So I died by a most pitiful death, and round about me the rest of my comrades were slain relentlessly like white-tusked swine, which are slaughtered in the house of a rich and powerful man at a marriage feast, or a joint meal, or a gay drinking bout. Before now you have been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart you would have felt most pity had you seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew as she clung to me. And as I lay dying with the sword in my chest, I raised my hands and let them fall to the ground. But she, bitch that she was, turned away, and did not deign, though I was going to the house of Hades, either to draw down my eyelids with her fingers or to close my mouth. So true is it that there is nothing more frightful or more shameless than a woman who puts into her heart such deeds, like the ugly thing she plotted, contriving her wedded husband's murder. You may be sure that I thought that I should come home welcome to my children and my household; but she with her heart set on utter horror, has shed shame on herself and on women yet to be, even on her who does what is right.'

"So he spoke, and I made answer and said: 'Alas, how

- ὦ πόποι, ἦ μάλα δὴ γόοιαι Ἀτρεΐδης εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόρεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρῃ δόλοιο ἤρτυε τηλόθ' ἔοιτι
 440 "ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε
 'τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι
 μή οἱ μῦθον ἅπαντα πιφανισκόμεν, ὅτι κ' εὖ εἰδῆς.
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμενὸν εἶναι
 ἀλλ' οὐ σοὶ γ' Ὀδυσσεῦ, φθορὸς ἐισιέταται ἐκ γυναικὸς
 445 λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε
 κοῦρη Ἰκαρίοιο, περιφρονῶν Πηλελόπειαν.
 ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε, πάϊς δὲ οἱ ἦ ἐπὶ μαζῶ
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,
 450 ὄλβιος· ἦ γὰρ τὸν γε πατὴρ φίλος ὤφεται ἐλθῶν,
 καὶ κεῖνος πατέρα προσπτενέεται ἦ θέμις ἐστίν·
 ἦ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν· εἴτε παῖς δέ με πέφικε καὶ αὐτόν.
 ἄλλο δέ τοι ἔρεω, σὺ δ' ἐνὶ φρεσὶ βάλλεο στήσιν·
 455 κρύβδην, μῆδ' ἀναφανδί, φίλην ἐς πατρίδα γαῖαν
 ἵηαι κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζώνοντος ἀκούετε παιδὸς ἐμοῖο,
 ἦ που ἐν Ὀρχομενῷ ἦ ἐν Πύλῳ ἡμαθόεντι,
 460 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθοὶ δῖος Ὀρέστης."
 "ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 "Ἀτρεΐδην, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,

BOOK 11

terribly from the beginning thundering Zeus has persecuted Atreus' race through women's guile! For Helen's sake many of us perished, and against you Clytemnestra spread a snare while you were far away.'

"So I spoke, and he at once made answer and said, 'Therefore in your own case never be gentle even to your wife. Do not declare to her every thought that you have in mind, but tell her some things, and let others also be hidden. Yet not upon you, Odysseus, shall death come from your wife, for very prudent and of an understanding heart is the daughter of Icarius, wise Penelope. Leave her we did, a bride newly wed when we went to the war, and a boy was at her breast, a baby, who now doubtless sits in the ranks of men, in prosperity. Behold him his dear father will, when he comes, and he will embrace his father, as is right and good. But my wife did not let me sate my eyes even with the sight of my son. Before that it was I myself whom she slew. And another thing will I tell you, and you may lay it to heart: in secret, and not openly, bring your ship to the shore of your own native land; for no longer is there faith in women. But come, tell me this, and declare it truly, whether perchance you hear of my son still alive in Orchomenus it may be, or in sandy Pylos, or perhaps with Menelaus in wide Sparta; for not yet has noble Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, why do you question me of this? I know not at all

¹² Lines 454-556 were lacking in most ancient editions.

- ζώει ὃ γ' ἣ τέθνηκε· κακὸν δ' ἀνέμωλια βάζειν·
 465 ἵκω μὲν ὥς ἐπέειπεν ἀμειβομένοιω στυγερούσι·
 ἔσταμεν ἀχνύμενοι θαλεροὶ κατὰ δάκρυν χέοντες·
 ἦλθε δ' ἐπὶ ψυχῇ Πηληϊάδεω Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 470 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μῆσται ἔργοι;
 475 πῶς ἐτλης Ἰδιδότδ' ἐκατελθεμεν, ἐνθά τε νεκροὶ
 ἀφραδεὲς ταῖόντι, βροτῶν εἰδῶλα καμοιτοί;
 "ὥς ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον·
 'ὦ Ἀχιλεῦ Πηλῆος νιέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
 480 εἶποι, ὅπως Ἰθάκῃν ἐς πατρίδα γαίαν ἰκοίμην·
 οὐ γάρ πω σχεδὸν ἦλθοι Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην· ἀλλ' αἰὲν ἔχω κακά, σείω δ', Ἀχιλλεῦ,
 οὔ τις ἀνὴρ προπάρουθε μακάρτατος οὔτ' ἄρ' ὀπίσσω,
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 485 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν
 ἐνθάδ' ἐόν· τῷ μὴ τι θανάων ἀκαχίζειν, Ἀχιλλεῦ,
 "ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 μὴ δὴ μοι θανάτῳ γε παραΐδα, φαίδιμ' Ὀδυσσεύ,
 βουλοίμην κ' ἐπάρουρος εἶναι θητενέμεν ἄλλω,
 490 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοςτος πολὺς εἴη,
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

whether he is alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and exchanged sad words with one another, sorrowing and shedding big tears; and there came up the ghost of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in beauty and form surpassed all the Danaans except the flawless son of Peleus. And the ghost of the swift-footed grandson of Aeacus recognized me, and weeping, spoke to me winged words:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stubborn man, what deed yet greater than this will you devise in your heart? How did you dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn?"

"So he spoke, and I made answer and said: 'Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias, if perchance he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am forever suffering woes; whereas no man before this was more blessed than you, Achilles, nor shall ever be hereafter. For before, when you were alive, we Argives honored you equally with the gods, and now that you are here, you rule mightily among the dead. Therefore, grieve not at all that you are dead, Achilles.'

"So I spoke, and he at once made answer, and said: 'Never try to reconcile me to death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, some landless man with hardly enough to live on, rather than to be lord over all the dead that have

- ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἣ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.
 εἰπέ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
 495 ἣ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
 ἣ μιν ἀτιμάζουσιν ἂν' Ἑλλάδα τε Φθίην τε,
 οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε,
 οὐ γάρ¹³ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοῖος ἑὼν, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 500 πέφνον λαὸν ἄριστον, ἀμύνον Ἀργείοισι
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ·
 τῷ κέ τεφρὸν στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κεῖνον βιόωνται ἐέργουσιν τ' ἀπὸ τιμῆς.
 "ὥς ἔφατ'· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 505 ἣ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι,
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἴσης
 ἤγαγον ἐκ Σκύρου μετ' ἐυκινήμιδας Ἀχαιοὺς.
 510 ἣ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλίας,
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,¹⁴
 οὐ ποτ' ἐνὶ πληθύνι μένει ἀνδρῶν οὐδ' ἐν ὀμίλῳ,
 515 ἀλλὰ πολὺν προθέεσκε τὸ ὄν· μένος οὐδεὶν εἴκων,
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι,
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήσω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.

perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of flawless Peleus, if you have heard anything, whether he still has honor among the host of the Myrmidons, or men do him dishonor throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of their army in defence of the Argives. If only in such strength I could come, even only for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honor cause to rue my strength and my invincible hands.'

"So he spoke, and I made answer and said: 'In fact of flawless Peleus I have heard nothing, but as touching your staunch son Neoptolemus I will tell you all the truth, as you bid me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the army of the well-greaved Achaeans. And in truth, as often as we took counsel around the city of Troy, he was always the first to speak, and never erred in his words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would run forward far to the front, yielding to none in his prowess; and many men he slew in dreadful combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew

¹³ οὐ γὰρ: εἰ γὰρ Zenodotus

¹⁴ μαρναίμεθα χαλκῶ: μαρναίμεθ' Ἀχαιοί

- 520 ἥρῳ· Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτῷ ἐταῖροι
 Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
 κείνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵπποι κατειβαίνομεν, οἱ καὶ Ἐπειος,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο.
 525 ἡμῖν ἀνακλῖναι πυκνὸν λόχον ἤδ' ἐπιθεῖναι.
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
 δάκρνα τ' ὁμόργυντο τρέμον· θ' ὑπὸ γυνὴ ἐκαστον
 κεῖνον δ' οὐ ποτε πάμπαν ἐγὼ ἶδοι δόθθαλμοῖσι
 οὔτ' ὠχρήσαντα χρῶα κάλλιμον οὔτε παρειῶν
 530 δάκρην ὁμορξάμενοι· ὁ δὲ γε μαλα πολλὰ ἴκετεναι
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρην χαλκοβαρεῖς, κακὰ δὲ Τρῳεσσὶ μενοῖτα
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπερσαμεν αἰπὴν,
 μοῖραν καὶ γέρας εἰσθλὸν ἔχου ἐπὶ νηὸς ἐβαιεῖν
 535 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὄξει χαλκῷ
 οὔτ' αὐτοσχεδίην οὐτασμένος, οἶά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης.
 “ὥς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
 φοῖτα μακρὰ βιβᾶστα κατ' ἀσφοδελὸν λειμῶνα.
 540 γηθοσύνη ὅ οἱ υἱὸν ἔβην ἀριδείκετον εἶναι.
 “αἱ δ' ἄλλαι ψυχαὶ νεκῶν κατατεθνηώτων
 εἵστασαν ἀχνύμεναι, εἵροντο δὲ κῆδε ἐκάστη.
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
 ῥόσφι ἀφειστήκει, κεχολωμένη εἵνεκα ῥίκης,
 545 τὴν μιν ἐγὼ ῥίκησα δικαζόμενος παρὰ νηυσὶ

¹⁵ Line 525 was unknown to Aristarchus.

BOOK 11

with the sword, the hero Eurypylus!—and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved.² He in truth was the handsomest man I saw, next to noble Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeius made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counselors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him, but never did my eyes see his handsome face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go out from the horse, and kept handling his sword hilt and his spear heavy with bronze, and was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a noble prize—all unscathed as he was, neither struck with the sharp spear nor stabbed in close combat, as often befalls in war; for Ares rages confusedly.

“So I spoke, and the ghost of the grandson of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was preeminent.

“And the other ghosts of those dead and gone stood sorrowing, and each asked about those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose

² The reference is to the golden vine given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans. M.

τείχεσιν ἀμφ' Ἀχιλλῆος ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώωι δίκασται καὶ Παλλὰς Ἀθηνη
 ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ.
 550 Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηΐδοι μειλιχιοῖσι·

“Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἐμελλες
 οὐδὲ θανάων λήσεσθαι ἐμοὶ χόλοι εἵτεκα τευχέσσι
 555 οὐλομέρον· τὰ δὲ πῆμα θεοὶ θέσται Ἀργεῖοισι
 τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
 ἀχρύνεσθαι φθιμετοιο διαμπερές· οὐδὲ τις ἄλλος
 αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
 560 ἐκπάγλως ἤχθηρε· τὲν δ' ἐπὶ μοῖραι ἐθήκει.
 ἀλλ' ἄγε δεῦρο, ἄναξ, ἔν' ἔπος καὶ μῦθον ἀκούσης
 ἡμέτεροι· δάμασσε δὲ μένος καὶ ἀγχιόρα θυμόν.”

“ὥς ἐθάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
 ψυχὰς εἰς Ἑρεβος νεκρῶν κατατεθνηώτων.

565 ἐνθα χ' ὁμοως προσέφη κεχολωμένος, ἡ κεῖ ἐγὼ τόν
 ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
 τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

“ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
 χρύσειοι σκῆπτροι ἐχόντα, θεμιστεύοντα τέκυσται,
 570 ἥμενον, οἳ δέ μιν ἀμφὶ δίκας εἵροντο ἄρακτα,
 ἥμενοι ἑσταότες τε κατ' εὐρυπυλὲς Ἄιδος δῶ.

“τὸν δὲ μέτ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλείντα κατ' αἰτφοδελὸν λειμῶνα.

honored mother had set them for a prize: and the judges were the sons of the Trojans and Pallas Athene. I wish that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, over Aias, who in beauty and in deeds of war was above all the other Danaans, next to the flawless son of Peleus. To him I spoke with winning words:

"Aias, son of flawless Telamon, were you then not even in death to forget your wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in you; and for you in death we Achaeans sorrow unceasingly, as much as we do for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the army of Danaan spearmen, and brought on you your doom. No, come closer, my lord, that you may hear my word and what I have to say; curb your wrath and your proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other ghosts of those dead and gone. He might yet have spoken to me for all his wrath, or I to him, but the heart in my breast desired to see the ghosts of those others that are dead and gone.

"There, you must know, I saw Minos, the glorious son of Zeus, golden scepter in hand, giving judgment to the dead from his seat, while they sat and stood about the king in the wide-gated house of Hades and asked him for judgment.

"And after him I became aware of huge Orion herding together over the field of asphodel the wild beasts he him-

- τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι
 575 χερσὶν ἔχων ῥόπαλοι παγχάλκεοι· αἶεν ἀαγές
 “καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐντὲα κείτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημειῶ ἤπαρ ἐκείροι·
 δέρτρου· ἔστω δύνοντες, ὁ δ' οὐκ ἀπαμυνετο χερσὶ
 580 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν,
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρον Παροπῆος
 “καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ’¹⁶ ἄλγε' ἔχοντα
 ἔσπεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαξε χεῖρ' αἰὼν
 στεῦτο δὲ θυμῶν, πίεειν δ' οὐκ εἶχεν ἐλεσθαι
 585 ὅσσάκι γὰρ κύψει' ὁ γέρων πίεειν μενεαίνων,
 τοισιὰχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν· ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταξηρασκε δὲ δαιμων.
 δένδρεα δ' ὑψηπέτηλα κατὰ κρήθην χεῖε καρπῶν,
 ὄγχυαι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
 590 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι
 τῶν ὁπότε ἰθυσεν ὁ γέρωι ἐπὶ χερσὶ μαλασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.
 “καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ’¹⁶ ἄλγε' ἔχοντα
 λᾶαν βασιτάζοντα πελώριοι ἀμφοτέρησιν,
 595 ἡ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσσὶν τε
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς·
 αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

¹⁶ κρατέρ': χαλέπ'

BOOK 11

self had slain on the lonely hills, and in his hands he held a club all of bronze, forever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine plethra³ he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had raped Leto, the honored consort of Zeus, as she went toward Pytho through lovely Panopeus.

"Yes, and I saw Tantalus in bitter torment, standing in a pool, and the water came close to his chin. He was wild with thirst, but had no way to drink; for as often as the old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at his feet the black earth would appear, for some god would dry it all up. And trees, high and leafy, let hang their fruits from their tops, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as the old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Yes, and I saw Sisyphus in bitter torment, seeking to raise a monstrous stone with his two hands. In fact he would get a purchase with hands and feet and keep pushing the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the shameless stone.⁴ But he would strain again and thrust

³ The length of a plethron was later fixed at 100 feet. D

⁴ This is Murray's brilliant rendition of Homer's own onomatopoeia. D.

- αὐτὰρ ὅ γ' αἶψ' ὤπασκε τιτανιόμενος, κατὰ δ' ἰδρῶς
 600 ἔρρειν ἐκ μελέων, κοίτῃ δ' ἐκ κρατὸς ὀρώρει
 "τὸν δὲ μέτ' εἰσενόησα βίην Ἑρακληΐην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλίῃς καὶ εχει καλλιπάρῃσι Ἑρῃι,
 παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλοιο·"
 605 ἀμφὶ δέ μιν κλαγγὴ τεκνωῖν ἦι οἴοιτο ὥς
 πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἑοικώς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῇφιν οἰστόν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἑοικώς.
 σμερδαλέος δέ οἱ ἀμφὶ περίσστηθεσσι ἀορτήρ
 610 χρύσεος ἦν τελαμῶν, ἵνα θεσκέα ἐργα τετυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὕσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε,
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιο,
 ὃς κεῖνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.
 615 ἐγὼ δ' αὖτ' ἐμ' ἐκείνος, ἐπεὶ ἵδεν ὀφθαλμοῖσιν,
 καὶ μὲν ὀλοφυρόμενος ἔπεα πτεροειντα προσηύδα
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἄ δεῖλ', ἧ τινὰ καὶ σὺ κακὸν μόρον ἠγῆλάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 620 Ζητὸς μὲν παῖς ἦα Κροταίος, αὐτὰρ οἷζ' ἔν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺν χεῖροσι φωτὶ
 δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους,
 καὶ ποτὲ μὲν ἐνθάδ' ἔπεμψε κῆν' ἄξοντ', οὐ γὰρ ἔτ' ἄλλοι
 φραζετο τοιῷδὲ γέ μοι κρατερώτερον·¹ εἶναι ἄεθλον
 625 τὸν μὲν ἐγὼν ἀνέρεϊκα καὶ ἠγαγον ἐξ Ἀλίδας
 Ἑρμείας δέ μ' ἔπεμψε· ἰδὲ γλαυκῶπις Ἀθήνη·

it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I became aware of the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has for wife Hebe of the beautiful ankles, daughter of great Zeus and of Hera of the golden sandals. About him rose a clamor from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow uncased and with arrow on the string, glared about him terribly, like one about to shoot. Terrifying was the belt about his breast, a baldric of gold, on which wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed, or hereafter design, such another, he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, do you, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronus, but I suffered woe beyond measure; for I was made subject to a man far worse than I, and he laid on me hard labors. Once he sent me even here to fetch the bound of Hades, for he could devise for me no other task harder than this. The hound I carried off and led out from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.'

¹⁷ Lines 602 -4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.

¹⁸ κρατερώτερον: χαλεπώτερον; cf. 582, 593.

“ὥς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄιδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένοι ἔμπεδοι· εἴ τις ἔτ’ ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.

- 630 καί νύ κ’ ἔτι προτέρους ἴδοι ἀνέρας, οὓς ἔθελοι περ
Θησέα Πειρίθοόν τε, θεῶι ἐρικυδέα τέκνα,
ἀλλὰ πρὶν ἐπὶ ἔθνε’ ἀγείρετο μυρία νεκρῶν
ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
635 ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνηα.

“αὐτίκ’ ἔπειτ’ ἐπὶ νῆα κιὼν ἐκέλευον ἐταίρους
αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἳ δ’ αἰψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
τῇν δὲ κατ’ Ὀκεανὸν ποταμὸν φέρε κύμα ῥόοιο.

- 640 πρῶτα μὲν εἰρεσίῃ, μετεπειτα δὲ κάλλιμος οὗρος

¹ Line 634 was attributed to Pisistratus by Heraas of Megara (Plut. *Thes.* 20).

BOOK 11

"So saying, he went his way again into the house of Hades, but I remained there steadfastly, in the hope that some other perchance might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former times, whom I was eager to behold, Theseus and Peirithous, glorious children of the gods, but before that the myriad tribes of the dead came thronging up with an eerie cry, and pale fear seized me, that august Persephone might send upon me out of the house of Hades the head of the Gorgon, that terrible monster.

"At once then I went to the ship and told my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the river Oceanus by the swell of the current, first with our rowing, and afterwards the wind was fair.

Μ

“Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
 νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
 νῆσόν τ' Αἰαΐην, ὅθι τ' Ἡοῦς ἠριγενείης
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἥελίοιο,

- 5 γῆα μὲν εἶθ' ἐλθόντες ἐκελιταμεν εἰ ψαμαθούσι.
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.¹
 εἶθ' αὖ δ' ἀποβριζαίτες ἐμειναιμεν Ἥῳ δῖῳ

- “ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης
 10 οἰσέμεναι νεκρόν, Ἑλπήγορα τεθνηῶτα.
 φειτροὺς δ' αὖψα ταμῖοντες ὅθ' ἀκροτάτῃ προεχ' ἀκτῇ.
 θαπτομεν ἀχνυμένοι θαλεροὶ κατὰ δόκρον χέοντες.
 αὐτὰρ ἐπεὶ νεκρὸς τ' ἔκαη καὶ τευχέα νεκροῦ,
 τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
 15 πῆξαμεν ἀκροτάτῳ τύμβῳ ἐνῆρες ἐρετμόν.

- ἡμεῖς μὲν τὰ ἑκάστα διεΐπομεν οὐδ' ἄρα Κίρκην
 ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
 ἦλθ' ἐν τεταμένῃ ἁμα δ' ἀμφίπολοι φέρον αὐτῇ
 σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
 20 ἦ δ' ἐν μέσσω στᾶσα μετηνύδα διὰ θεάων

¹ Line 6 is omitted in many MSS.

BOOK 12

"Now after our ship had left the river Oceanus and had come to the swell of the broad sea, and the Aeaean island, where is the dwelling of early Dawn and her dancing places, and the risings of the Sun, there on our coming we beached our ship on the sands, and ourselves disembarked upon the shore of the sea; there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent off my comrades to the house of Circe to fetch the body of the dead Elpenor. Quickly then we cut billets of wood and gave him burial where the headland runs farthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the dead man's armor, we heaped up a mound and dragged on to it a pillar and on the very top of the tomb we fixed his shapely oar.

"We then were busied with these several tasks but neither was Circe unaware that we had returned out of the house of Hades, but speedily arrayed herself and came, and her handmaids brought with her bread and meat in abundance and sparkling red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

- “σχέτλιοι, οἳ ζῶοντες ὑπήλθετε δῶμ’ Ἀίδαο,
 διασθαρές, ὅτε τ’ ἄλλοι ἄπαρ θνητῶν αἰθρωποὶ
 ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὖθι πανημέριοι· ἅμα δ’ ἡοῖ φαινομένηφι
 25 πλεύσεισθ’· αὐτὰρ ἐγὼ δεῖξω ὁδὸν ἡδὲ ἐκαστα
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
 ἢ ἁλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.”
- “ὥς ἔφαθ’· ἡμῖν δ’ αἰτ’ ἐπεπέθετο θυμὸς ἀγήροισιν
 ὥς τότε μὲν πρόπαι ἡμῶν ἐς ἡέλιον καταδίπτα
 30 ἥμεθα δαιτύμενοι κρέα τ’ αὖσπετα καὶ μέθυ ἡδὺν
 ἥμος δ’ ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἳ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἡ δ’ ἐμὲ χειρὸς ἐλοῦσα φίλῳ ἀποιόσθαι ἐταίρων
 εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
- 35 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
 καὶ τότε δὴ μ’ ἐπέεσσιν προσηΐδα πότνια Κίρκη
- “ταῦτα μὲν οὕτω πάντα πεπειρανται, σὺ δ’ ἀκούστον,
 ὥς τοι ἐγὼν ἐρέω, μνήσκει δέ σε καὶ θεὸς αὐτός.
 Σειρήνας μὲν πρῶτον ἀφίξεαι, αἳ ῥά τε πάντας
 40 ἀνθρώπους θέλγουσιν, ὅτις σθεας εἰσαφίκηται,
 ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ’ οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ
 45 ἥμεται ἐν λειμῶνι, πολὺς δ’ ἀμφ’ ὅσπεόφιν θῆς
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι,
 ἀλλὰ παρεξέλααν, ἐπὶ δ’ οὔατ’ ἀλεῖνθαι ἐταίρων
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ

BOOK 12

“Stubborn men, who have gone down alive to the house of Hades to meet death twice, while other men die but once. But come, eat food and drink wine here this whole day through; but at the coming of dawn you shall set sail, and I will point out the way and declare to you each thing, in order that through wretched ill-contriving you may not suffer pain and woes either by sea or on land.”

So she spoke, and our proud hearts consented. So then all day long till sunset we sat feasting on abundant meat and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my staunch comrades, made me sit, and lay down beside me and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

“So did all that come to pass; and now listen to what I shall tell you, and a god shall himself bring it to your mind. First you will come to the Sirens, who beguile all men who come to them. Whoever in ignorance draws near to them and hears the Sirens’ voice, his wife and little children never stand beside him and rejoice at his homecoming; instead, the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of moldering men, and round the bones the skin is shriveling. But row past them, and anoint the ears of your comrades with sweet wax, which you have kneaded, for

- τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκούμεν αἶ κ' ἐθέλησθα.
 50 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
 ὀρθοὺς ἐν ὑπτοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' αἰγυῖσσι,
 ὄφρα κε τερπόμενος ὄπ' ἀκούσης Σειρήνοιον,
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαι τε κελεύης,
 οἳ δέ σ' ἔτι πλεόνεσσι τότε ἐν δεσμοῖσι διδέντων.
 55 αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάττωσι ἐταῖροι,
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
 ὅποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
 60 κύμα μέγα ροχθεῖ κραιώπιδος Ἀμφιτρίτης
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·
 65 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
 ἀλλὰ θ' ὁμοῦ πίνακας τε νεῶν καὶ σωματα φωτῶν
 κύμαθ' ἄλως φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς,
 70 Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
 καὶ νῦν κε τὴν ἔνθ' ὄκα βάλει μεγάλας ποτὶ πέτρας.
 ἀλλ' Ἥρην παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
 “οἳ δὲ δὺν σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
 ὀξεῖν κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
 75 κραινέη· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη
 κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.

fear any of the rest may hear. But if you yourself have a will to listen, let them bind you in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself, that with delight you may listen to the voice of the two Sirens. And if you shall implore and command your comrades to free you, then let them bind you with yet more bonds. But when your comrades shall have rowed past these maidens, at that point I shall no longer tell you fully on which side your course should lie, but you must yourself decide in your own heart, and I will tell you of both ways. On the one side are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctæ the blessed gods call these. By that way not even winged creatures pass, not even the timorous doves that bear ambrosia to father Zeus, but the smooth rock always snatches away one even of these, but the father sends in another to make up the number. And by that way has no ship of men ever yet escaped that has come there, but the planks of ships and bodies of men are hurled confusedly by the waves of the sea and the blasts of dreadful fire. One seafaring ship alone has passed by those, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Hera sent her through because Jason was dear to her.

“Now on the other side are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround the peak of this cliff in summer or in har-

- οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ
οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λῖς ἔστι, περιξοστῇ ἐκνῦα.
- 80 μέιστω δ' εἰ σκυπέλαρ ἔστι σπείος ἡρωειδῆς,
πρὸς ζόφοι εἰς Ἑρεβος τετραμμένον, ἢ περ αἱ ὑμεῖς
νῆα παρὰ γλαφυρῇ ἰθύετε, φαίδιμ' Ὀδυσσεύ·
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
τόξω διστεύσας κοῖλον σπείος εἰσαφίκοιτο.
- 85 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα,
τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
γίγνεται, αὐτῇ δ' αὖτε πέλορ κακοῖ· οὐδὲ κ' εἰ τις μὴ
γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν,
τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι.
- 90 ἐξ δὲ τέ οἱ δαίρην περιμήκεες, εἰ δὲ ἐκάστη
σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο,
μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρον,
- 95 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μείζον ἔλῃσι
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγεῖν σὺν τῇ· φέρει δὲ τε κρατὶ ἐκάστω
- 100 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο.
"τοῖσι δ' ἑτέροι σκύπελοι χθαμαλωτέρων ὄφει, Ὀδυσσεύ,
πλησίον ἀλλήλων· καὶ κεν διοῖστέυσεας,
τῷ δ' ἐν ἑριεὸς ἔστι μέγας, φήλλουσι τεθελῶς·
τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ,

BOOK 12

vest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in the midst of the cliff is a dim cave, turned to the West, toward Erebus, the way by which indeed if you listen to me you shall steer your hollow ship, glorious Odysseus. Not even a man of great strength could shoot an arrow from the hollow ship so as to reach into that vaulted cave. In it dwells Scylla, yelping terribly. Her voice to be sure is only as loud as the voice of a newborn whelp, but she herself is an evil monster, nor would anyone be glad at the sight of her, not even though it should be a god that met her. She has, you must know, twelve legs, all flexible, and six necks, exceedingly long, and on each one a frightful head, and in it three rows of teeth, thick and close, full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea dogs and whatever greater beast she may happen to catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

“But the other cliff, you will observe, Odysseus, is lower—they are close to each other; you could even shoot an arrow across—and on it is a large fig tree with rich foliage, but beneath this divine Charybdis sucks down the

- 105 τρὶς μὲν γάρ τ' αἰΐησιν ἐπ' ἡματι τρὶς δ' ἀναρουβδεῖ
 δεινόν· μὴ σὺ γε κεῖθι τύχοις, ὅτε ῥουβδῇσται
 οὐ γάρ κεν ῥύγαιτό σ' ὑπὲκ κακοῦ οὔδ' ἐροσίσχῃσι
 ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημεῖος ὄκα
 ἤγα παρέξ ἐλάων ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν·
- 110 ἔξ' ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας·
 "ὥς ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβομειος² προοτεειποι
 'εἰ δ' ἄγε δῆ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
 εἴ πως τῇ ὁλοῇν μὲν ὑπεκπροφύγοιμι Χαρυνδῶν,
 τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους·'
- 115 "ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 'σχέτλιε, καὶ δῆ αὖ τοι πολεμῆια ἔργα μέμλε
 καὶ πόρος οὐδὲ θεοῖσιν ὑπείξεαι ἀθαιατοῦται,
 ἡ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακόν ἐστι,
 δεινόν τ' ἀργαλέον τε καὶ ἀγριοῖ οὐδὲ μαχητοῖ·
- 120 οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς,
 ἦν γὰρ δηθύνησθα κορυψτόμενος παρὰ πέτρῃ,
 δαίδω, μὴ σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι
 τοῖσσι τῇσι κεφαλῇσι, τοῖσιν δ' ἐκ φῶτας ἔληται,
 ἀλλὰ μάλα σφοδρῶς ἐλαυν, βῶστρον δὲ Κράταυν,
- 125 μητέρα τῆς Σκύλλης ἢ μιν τέκε πῆμα βροτοῖσιν
 ἢ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.
 "Θρηνακίην δ' ἐς νῆσον ἀφίξεαι ἔνθα δὲ πολλὰ
 βόσκοντ' Ἑλίοιο βόες καὶ ἵφια μῆλα,
 ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλά,
- 130 πεντήκοιτα δ' ἕκαστα γόϊος δ' οὐ γίγνεται αὐτῶν

² ἀμειβομένος: ἀτυζόμενος

BOOK 12

black water. Three times a day she belches it forth, and three times she sucks it down terribly. May you not be there when she sucks it down, for no one could save you from ruin, no, not the Earth-shaker. Instead, draw very close to Scylla's cliff, and drive your ship past quickly; for it is far better to mourn six comrades in your ship than all together.'

'So she spoke, but I made answer and said: 'Come, I pray you, goddess, tell me this thing truly, if in any way I might escape from dread Charybdis, and ward off that other, when she tries to make prey of my comrades.'

'So I spoke, and the beautiful goddess answered and said: 'Stubborn man, now again is your heart set on deeds of war and on toil. Will you not yield even to the immortal gods? She is not mortal, but an immortal evil, dread, and dire, and fierce, and not to be fought with; there is no defence; the best course is to flee from her. For if you wait to arm yourself by the cliff, I fear that she may again dart forth to attack you with as many heads and seize as many men as before. Instead, row past with all your might, and call upon Crataeis, the mother of Scylla, who bore her for a plague to mortals. Then will she keep her from darting forth again.

'And you will come to the island of Thrinacia. There in great numbers feed the cattle of Helios and his sturdy flocks, seven herds of cattle and as many fine flocks of sheep, and fifty in each. These bear no young, nor do they

οὐδέ ποτε φθινύθουσι, θεαὶ δ' ἐπιποιμενεὺς εἰσὶν
 ἱνίμφαι ἐνπλόκαμοι, φαέθοντά τε λαμπεδίη τε
 ἄς τέκεν Ἥελίῳ Ὑπερίονι δῖα Νέαιρα.

- τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
 135 Ὀρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν,
 μῆλα φυλασσέμεναι πατρώα καὶ ἐλικας βοῦς
 τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,
 ἦ τ' αὖ ἔτ' εἰς Ἴθακην κακὰ περ πασχούτες ἰκοισθῆ
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,
 140 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
 ὅψε' κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταῖρους.'

ὥς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυνται Ἥως.

- ἦ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
 αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὠτρυνον ἐταῖρους
 145 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολλὴν ἄλα τυπτοὶ ἐρετροῖς,
 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
 ἴκμετον οὖρον ἱεὶ πλησιαισι, ἐσθλὸν ἐταῖρον.

- 150 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
 ἤμεθα τῇν δ' αἰεμός τε κυβερνήτης τ' ἔθνε.

ἔδη τότε ἐγὼν ἐτάροισι μετηνίδων ἀχινύμενος κῆρ·

- ὦ φίλοι, οὐ γὰρ χρὴ ἔνα ἵδμεναι οὐδὲ δύν' οἴους
 155 θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων·
 ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἦ κε θάνατον
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
 Σειρήνων μὲν πρῶτον ἀνώγει θεισπεσιδάων

BOOK 12

ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetia, whom beautiful Neaera bore to Helios Hyperion. These their honored mother, when she had borne and reared them, sent to the island of Thrinacia to dwell afar, and keep the flocks of their father and his spiral-horned cattle. If you leave these unharmed and are careful of your homeward way, indeed you may yet reach Ithaca, though in distress. But if you harm them, then I foretell ruin for your ship and for your comrades, and even if you shall yourself escape, late shall you come home, and in distress, after losing all your comrades.'

"So she spoke, and at once came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board quickly and sat down upon the benches, and sitting well in order struck the gray sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a good comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had quickly made fast all the tackling throughout the ship we sat down, and the wind and the helmsman guided the ship.

"Then at last I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, instead I will tell them, in order that knowing them we may either die, or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous

³ Line 147 is omitted in most MSS.

- φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
 160 οἷον ἔμ' ἠνώγει ὅπ' ἀκούεμεν· ἀλλὰ με δεῖτρω
 δῆσατ' ἐν ἀργαλέῳ, ὅθρ' ἔμπροσθεν αὐτόθι μίμνω
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνιήφθω
 εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
 ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν·
 165 ἥ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον·
 τόφρα δὲ καρπαλίμως ἐξέκετο τῆς ἐνέργης
 νῆσον Σειρήνουιν· ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
 ἔπλετο νηνεμῖη, κοίμησε δὲ κύματα δαίμων.
 170 ἀνστάντες δ' ἔταροι νεὸς ἰστία μῆρυσαντο
 καὶ τὰ μὲν ἐν ἱγὶ γλαφυρῇ θέσαν·⁴ οἱ δ' ἐπ' ἑρετρά
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον·
 175 αἶψα δ' ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἴς
 Ἥελίου τ' αὐγῇ Ὑπεριονίδαο ἄνακτος·
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα,
 οἱ δ' εἰ νηὶ μ' ἔδηται ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνιήπτοιν·
 180 αὐτοὶ δ' ἐζόμενοι πολὺν ἄλα τύπτον ἑρετμοῖς,
 ἀλλ' ὅτε τόσσον ἀπῆμει ὅσοι⁵ τε γέγωνε βοήσας,
 ῥιμφο διώκοιτες, τὰς δ' οὐ λάθει ὠκύαλος νηὺς
 ἐγγίθην ὀριγυμῖνι, λιγυρῇν δ' ἔντυπον ἀοιδὴν·
 ἔειπεν ἄγ' ἰὼν, πολὺαιν Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 185 νῆα κατὰστησον, ἵνα νωιτέρην ὅπ' ἀκούσῃς,
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ.

BOOK 12

Sirens, and their flowery meadows. Me alone she bade listen to their voice; instead, you must bind me with harsh bonds, that I may remain fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and command you to free me, then tie me fast with still more bonds.'

"I did, you must know, rehearse all these things and tell them to my comrades. Meanwhile the well-built ship speedily came to the island of the two Sirens, for a fair and gentle wind bore her on. Then quickly the wind ceased and there was a windless calm, and a god lulled the waves to sleep. My comrades stood up and furled the sail and stowed it in the hollow ship, whereupon, sitting at the oars, they made the water white with their polished oars of pine. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm at the bidding of the strong pressure and the rays of the lord Helios Hyperion. Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself, and themselves sitting down struck the gray sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"Come hither on your way, renowned Odysseus, great glory of the Achaeans; stop your ship that you may listen to the voice of us two. For never yet has any man rowed past

⁴ θέσαν: βάλον

⁵ ἀπῆμεν ὅσον: ἀπῆν ὅσσον

- πρίν γ' ἡμέων μελίγηρην ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
 ἀλλ' ὃ γε τεριψάμενος νεΐται καὶ πλείονα εἰδώς
 ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 190 Ἄργεῖοι Τρῳῆς τε θεῶν ἰότητι μόγησαν,
 ἴδμεν δ', ὅσιστα γένηται ἐπὶ χθοὶ πονυρβοτειρή·
 "ὥς φαίταν ἰεῖσθαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἥθελ' ἀκουέμεναι, λῦγαί τ' ἐκέλευον ἑταίρους
 ὀφρύσι τενυστάζων· οἱ δὲ προπεσόντες ἔρεστοι
 195 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
 πλείωσί μ' ἐν δεσμοῖσι δέοι μᾶλλον τε πῖεζον
 αὐτὰρ ἐπεὶ δὴ τας γε παρήλασαν, οὐδ' ἐτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
 200 ὄν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀτέλυνται
 "ἀλλ' ὅτε δὴ τὴν νῆστον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κύμα ἴδοι καὶ δοῦπον ἄκοῦστα,
 τῶν δ' ἄρα δευσάντων ἐκ χειρῶν ἔπτατ' ἐρετμά,
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 205 νηὺς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον,
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους
 μελιχίους ἐπέεσσι παραιταδὸν αἰδρα ἕκαστον·
 "ὦ φίλοι, οὐ γὰρ πῶ τι κακῶν ἀδαήμονές εἰμεν·
 οὐ μὲν δὴ τόδε μεῖζον ἔπει⁶ κακόν, ἢ ὅτε Κύκλωψ
 210 εἴλει ἐνὶ σπηῃ γλαφυρῷ κρατερῇφι βίῃφιν·
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νόῳ τε,
 ἐκφύγομεν, καὶ πού τῳδε μινῆτεσθαι οἶω.

⁶ ἔπει: ἔχει Zenodotus

the island in his black ship until he has heard the sweet voice from our lips; instead, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart desired to listen, and I commanded my comrades to free me, nodding to them with my brows; but they fell to their oars and rowed on. At once Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no longer hear their voice or their song, then quickly my trusty comrades took away the wax with which I had anointed their ears and freed me from my bonds.

"But when we had left the island, I soon saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with winning words, coming up to each man in turn:

"Friends, hitherto we have been not at all ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even from there we made our escape through my valor and counsel and wit; these dangers, too, I think, we shall some day remember. But now come, as I bid, let

- ἵνῃ δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 215 τύπτετε κληῖδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς
 δῶή τόνδε γ' ὄλεθρον ὑπέκφυγεει καὶ ἀλύξαι
 σοὶ δέ, κυβερνήτῃ, ὦδ' ἐπιτελλομαι ἀλλ' εἰς θυμῷ
 βάλλεν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 220 ἡῶα, σὺ δὲ σκοπέλον ἐπιμαίεο, μὴ σε λαθῇσι
 κεῖσ' ἐξορμήσασα καὶ ἐς κακοὶ ἄμμε βυλῆσθαι.
 "ὥς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεομένη ἀπρηκτοὶ αἰὶνῃ
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι
 225 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λαιθαυόμην, ἐπεὶ οὐ τί μ' αἰώγει θορηγιστέσθαι
 αὐτὰρ ἐγὼ καταδύς κλυτὰ τευχέα καὶ δῖο δοῦρε
 μᾶκρ' ἐν χερσὶν ἐλὼν εἰς ἵκρια νηὸς ἔβαινον
 230 προφῆς ἔτθεν γάρ μιν ἔδεχον, πρῶτα φαιεῖσθαι
 Σκυλλὴν πετραιήν, ἣ μοι φερε πῆμ' ἐταροῖσιν.
 οὐδὲ πῃ ἀθρήσται δυνάμην, ἔκαμον δὲ μοι ὅσπερ
 πάντῃ παπταίνοντι πρὸς ἡεροειδέα πέτρην.
 "ἡμεῖς μὲν στενωπὸν ἀντεπλέομεν γοοῦντες·
 235 ἔτθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιδος
 δεινὸν ἀνερροῖβδησε θαλάσσης ἀλμυρὸν ὕδωρ,
 ἧ τοι ὅτ' ἐξεμέτσειε, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκλωμένη, ἠβόσσε δ' ἄχιγῃ
 ἀκροῖσι σκοπελοῖσιν ἐπ' ἀμφοτέρουσι ἔπιπτεν·
 240 ἀλλ' ὅτ' ἀναβρόξεε θαλάσσης ἀλμυρὸν ὕδωρ,

BOOK 12

us all obey. Keep your seats on the benches and strike with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to you, steersman, I give this command, and be sure you lay it to heart, since you wield the steering oar of the hollow ship. From this smoke and surf keep the ship well away, and hug the cliff, for fear that, before you know it, the ship swerve off to the other side and you throw us into destruction.'

"So I spoke, and they swiftly hearkened to my words. But of Scylla I did not go on to speak, an unpreventable disaster, for fear that my comrades, seized with terror, should cease from rowing and huddle together in the hold. Then it was that I forgot the hard command of Circe, who bade me under no circumstances to arm myself; but when I had put on my glorious armor and grasped in my hand two long spears, I went to the foredeck of the ship, from where I expected that Scylla of the rock would first be seen, who was to bring ruin to my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Indeed whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high overhead the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of

- πᾶσ' ἔντοισθε φάνεσκε κυκωμένῃ, ἀμφὶ δὲ πέτρῃ
 δεινὸν ἐβεβρύχει, ὑπέερεθε δὲ γαῖα φανείσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τῇ ἵδομεν δαίσιαιτες ὀλεθροῖ·
 245 τούφρα δέ μοι Σκύλλῃ γλαφυρῆς ἐκ ἱγρὸς ἐταίρους
 ἔξ' ἐλεθ', οἳ χερσὶν τε βιηθί τε φέρτατοι ἴσται
 σκειψάμενος δ' ἐς γῆα θοῇ· ἀμα καὶ μετ' ἐταίρους
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
 ἰψίῳσ' ἀειρομέων· ἐμὲ δὲ φθέγγονται καλεῦντες
 250 ἔξοτομα κλήδην, τότε γ' ὕστατον, ἀχινύμενοι κῆρ,
 ὥς δ' ὅτ' ἐπὶ προβόλῳ Ἀλκιὺς περιμήκει ῥαβδῶ
 ἰχθύσι τοῖς ὀλιγοῖσι δόλοιο κατὰ εἶδατα βαλλοῖ
 ἐς πόντον προΐησι βοδὸς κέρας ἀγραύλοιο,
 αἰσπαίροντα δ' ἐπεὶ λαβῶι ἐρραβε θυραξε.
 255 ὥς οἳ γ' ἀσπαίροντες αἰέροντο προτὶ πέτρας·
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇ·
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι
 πάντων, ὅσσ' ἐμογεῖα ποροῖς ἄλως ἐξερεεῖων.
 260 "αὐτὰρ ἐπεὶ πετρας φεύγομεν δεινὴν τε Χάρυβδι·
 Σκύλλῃν τ', αὐτὰρ ἐπεὶ Θεοῦ ἐς ἀμύμονα γῆστον
 ἰκόμεθ' ἐνθα δ' εἰσιν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότ' ἐγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 265 μυκηθμοῦ τ' ἤκουσα βοῶν ἀνελίζομενάων
 οἴων τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίου,
 Κίρκης τ' Αἰαΐης ἥ μοι μάλα πόλλ' ἐπέτελλε

BOOK 12

the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared, black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to the swift ship and to the company of my men, even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisherman on a jutting rock, when he casts in his bait as a snare to the little fishes, with his long pole lets down into the sea the horn of a field-dwelling ox, and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up toward the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death struggle. Most piteous did my eyes behold that thing of all that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread Charibdis and Scylla, soon then we came to the perfect island of the god, where were the fine cattle, broad of brow, and the many sturdy flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaeon Circe, who most strictly

νῆστον ἀλεύασθαι τερψιμβρότου Ἑελίοιο

270 δὴ τότε ἐγὼν ἐτάροισι μετηῦδοι ἀχιτύμειος κῆρ

“κέκλυτέ μεν μύθοι κακά περ πάσχοιτες ἑταῖροι
ὄφρ’ ὑμῖν εἴπω μαντήια Τειρεσίαιο

Κίρκης τ’ Αἰαίης, ἣ μοι μάλα πόλλ’ ἐπέτελλε
νῆστον ἀλεύασθαι τερψιμβρότου Ἑελίοιο

275 ἐῖθα γὰρ αἰνότατον κακοῖ ἐμρεται αμμι ἐφασκει
ἀλλὰ παρέξ τήν νῆστον ἐλαύνετε νῆα μέλαινα·

“ὥς ἐφάμην, τοῖσι δὲ κατεκλαυττη φίλον ἦτορ
αὐτίκα δ’ Εὐρύλοχος στιγερῷ μ’ ἡρέμβετο μύθῳ·

“σχετλίως εἰς, Ὀδυσσεῦ, περί τοι μείος, οὐδέ τι γυνῆ

280 κάμνεις, ἥ ρά νυ σοί γε σιδήρεα πάντα τέτυκται,

ὅς ρ’ ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω

οὐκ ἑάας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε

νῆσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρποι

ἀλλ’ αὐτὼς διὰ νύκτα θοῇ ἀλάλησθαι ἀρωγας

285 νῆσου ἀποπλαγχθέντας ἐν ἡεροειδέϊ πόντῳ,

ἐκ νυκτὶ δ’ ἀνέμοι χαλεποὶ, δηληματα νηῶν,

γίγνεται, πῇ κεν τις ὑπεκφυγοὶ αἰπὺν ὄλεθρον,

ἦν πὼς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

ἥ Νότου ἥ Ζεφύριοιο δυσαέος, οἳ τε μάλιστα

290 νῆα διαρραίωνσι θεῶν ἀέκητι ἀνάκτορι·

ἀλλ’ ἥ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ

δόρπον θ’ ὀπλισόμεσθα θοῇ παρὰ νηὶ μέροντες,

ἥ ὧθεν δ’ ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.

“ὥς ἔφατ’ Εὐρύλοχος, ἐπὶ δ’ ἦρεον ἄλλοι ἑταῖροι,

295 καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων,

καὶ μιν φοιρήσας ἔπεα πτερόεντα προσηύδα·

BOOK 12

charged me to shun the island of Helios, who gives joy to mortals. Then indeed I spoke among my comrades, grieved at heart:

“Hear my words, comrades, for all your distress, that I may tell you of the oracles of Teiresias and of Aean Circe, who most strictly charged me to shun the island of Helios, who gives joy to mortals: for there, she said, was our most terrible danger. No, row the black ship out past the island.’

“So I spoke, and their spirit was broken within them, and at once Eurylochos answered me with words of doom:

“You are stubborn, Odysseus; you have strength beyond that of other men and your limbs never grow weary. Indeed you are wholly made of iron, seeing that you do not allow your comrades, worn out with toil and lack of sleep, to set foot on shore, where on this seagirt island we might once more make ready a savory supper; instead you bid us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if perchance there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? No, by all means, for the present let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.’

“So spoke Eurylochos, and the rest of my comrades gave assent. Then it was that I realized that some god was assuredly devising ill, and I spoke and addressed him with winged words:

- “Εὐρύλοχ’, ἧ μάλα δὴ με βιάζετε μοῦνοι ἐόντα
 ἀλλ’ ἄγε ἵν’ μοι πάντες ὁμόσσητε καρτερόν ὄρκοι·
 εἴ κέ τιν’ ἡέ βοῶν ἀγέλην ἢ πῶν μέγ’ οἰῶν
 300 εἴρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῆται
 ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκκληοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη
 ὥς ἐφάμην, οἳ δ’ αὐτίκ’ ἀπώμνυοι, ὥς ἐκέλευοι.
 αὐτὰρ ἐπεὶ ῥ’ ὁμοσάν τε τελευτήσαν τε τὸν ὄρκοι,
 305 στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργέα νῆα
 ἄγχ’ ὕδατος γλυκεροῖο, καὶ ἐξαπέβηται ἐταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοιτο
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνηστᾶμενοι δὴ ἐπειτα φίλους ἐκλαίον ἐταῖρους,
 310 οὓς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα
 κλαίοντεςσι δὲ τοῖσιν ἐπήλυθε νηδυμος ὑπτιος
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ’ αἴστρα βεβήκει,
 ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 315 γαῖαν ὁμοῦ καὶ ποταόν· ὁρώρει δ’ οὐρανόθην γυνὴ
 ἦμος δ’ ἠριγένεια φαιη ρόδοδάκτυλος Ἥως,
 νηα μὲν ὀρμίσσαμεν κοῖλον σπέος εὐτερνύσαντες,
 εἵθ’ αὖ δ’ εἶσαν νυμφέωι καλοῖ χοροὶ ἠδὲ θόωκοι
 καὶ τότε γῶν ἀγορῇν θέμενος μετὰ μῦθοι’ εἶπον·
 320 “ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μὴ τι πάθωμεν·
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,
 Ἥελίου, ὃς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούει.”

BOOK 12

“Eurylochus, certainly you all constrain me, who stand alone. But come now, all of you swear me a mighty oath: that if perchance we find a herd of cattle or a great flock of sheep, no man will slay either cow or sheep in the blind folly of his mind; instead, be content to eat the food which immortal Circe gave.’

“So I spoke, and they at once swore that they would not, as I ordered them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbor near a spring of sweet water, and my comrades disembarked from the ship and skillfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched out of the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the lovely dancing places and seats of the nymphs. Then I called my men together and spoke among them:

“Friends, in our swift ship is meat and drink; let us therefore keep our hands from those cattle for fear we come to harm, for these are the cows and sturdy sheep of a dread god, of Helios, who sees all things and hears all things.’

⁷ μῦθον: πᾶσιν

- 325 "ὥς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήμερος
 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδὲ τις ἄλλος
 γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.
 "οἱ δ' ἦος μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
 330 καὶ δὴ ἄγρην ἐφέπεισκαν ἀλητεροντες αἰαγκῇ,
 ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,
 γραμπτοῖς ἀγκίστρονται, ἔτειρε δὲ γαστέρα λιμός
 δὴ τότε ἔγων ἀνὰ νῆσοι ἀπέεστιχοι, ὄφρα θεοῖσι
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
 335 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους,
 χεῖρας νυφάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν
 οἱ δ' ἀρά μοι γλυκὴν ὑπτιον ἐπὶ βλεφάρουσιν ἔχεναι
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξηρχετο βουλῆς
 340 "κέκλυτέ μεν μύθοι κακὰ περ πασχόντες ἐταῖροι,
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
 λιμῶ δ' οἰκτιστον θανεῖν καὶ πότμον ἐπισπείν,
 ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέεομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὴν ἔχουσιν.
 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικόμεθα, πατρίδα γαίαν,
 αἰψά κεν Ἥελίῳ Ὑπερίονι πύονα νηὸν
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλῃ ὀλέσται, ἐπὶ δ' ἔσπινται θεοὶ ἄλλοι,
 350 βούλομ' ἅπαξ πρὸς κῆμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
 ἥ δὴ θὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ."

BOOK 12

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the cattle, for they were anxious to save their lives. But when all the stores had been consumed out of the ship, and now they must roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but all they did was to shed sweet sleep upon my eyelids. And meanwhile Eurylochos began to give evil counsel to my comrades:

"Hear my words, comrades, for all your distress. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Instead, come, let us drive off the best of the cattle of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will at once build a rich temple to Helios Hyperion and put in it many choice offerings. And if perchance he be at all angry because of his straight-horned cattle, and wish to destroy our ship, and the other gods consent, I would rather lose my life once for all with a gulp at the wave, than pine slowly away in a desert island.'

- “ὥς ἔφατ’ Εὐρύλοχος, ἐπὶ δ’ ἡγεῖον ἄλλοι ἑταῖροι.
 αὐτίκα δ’ Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 355 βοισκέσκειτο⁸ ἑλικες καλαὶ βόες εὐνυμέτωποι
 τὰς δὲ περίστησάν τε⁹ καὶ εὐχετόωντο θεοῖσιν,
 φύλλα δρεφάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρὶ λευκὸν ἐυσσέλμον ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ’ εὐξαίτο καὶ ἐσφάξαν καὶ ἔδειραν,
 360 μηρούς τ’ ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσασαί τε, ἐπ’ αὐτῶν δ’ ὤμοθέτησαν
 οὐδ’ εἶχον μέθην λείψαι ἐπ’ αἰθομένοις ἱεροῖσι.
 ἄλλ’ ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ’ ἔκαη καὶ σπλαγχνὰ παῖσαντο,
 365 μιστυλλόν τ’ ἄρα τᾶλλα καὶ ἀμφ’ ὀρελοῖσι ἐπείραν
 καὶ τότε μοι βλεφάροισι ἐξείσοντο ἱηδυμός ὑπτιος,
 βῆν δ’ ἱεῖναι ἐπὶ νῆα θοῆν καὶ θίνα θαλάσσης
 ἄλλ’ ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελύτσης,
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς αὐτμή.
 370 οἰμώξας δὲ θεοῖσι μεγ’ ἀθανάτοισι γεγῶνεν·
 “Ζεὺ πάτερ ἡδ’ ἄλλοι μακάρες θεοὶ αἰὲν ἑόντες,
 ἦ με μάλ’ εἰς ἄτην κοιμήσατε νηλεί ὕπνω,
 οἳ δ’ ἔταροι μεγάλα ἔργα ἐμητίσαντο μένοντες.”
 “ὥκέα δ’ Ἥελίῳ “Υπερίονι ἄγγελος ἦλθε
 375 Λαμπετὶν ταυνίπεπλος, ὃ οἳ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ’ ἀθανάτοισι μετηΐδα χωόμενος κῆρ·

⁸ περίστησάν τε Bekker: περιστήσαντο MSS

⁹ μέγ’ Bekker: μετ’ MSS

BOOK 12

"So spoke Eurylochus, and the rest of my comrades gave assent. At once they drove off the best of the cattle of Helios from near at hand, for not far from the dark-prowed ship were grazing the pretty, spiral-horned cattle, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak; for they had no white barley¹ on board the well-benched ship. Now when they had prayed and had cut the throats of the cattle and flayed them, they cut out the thigh pieces and covered them with a double layer of fat and laid the raw bits² upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then it was that the sweet savor of the hot fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"Father Zeus and you other blessed gods that are forever, certainly it was for my ruin that you lulled me in pitiless sleep, while my comrades remaining behind contrived this monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetia of the long robes, bearing tidings that we had slain his cattle; and at once he spoke among the immortals, angry at heart:

¹ Cf. 3.445, D.

² See note on 3.458, D.

“Ζεῦ πάτερ ἡδ’ ἄλλοι μάκαρες θεοὶ αἰὲν εἶσιτες
τίσαι δὴ ἐτάρους Λαερτιάδew Ὀδυσῆος,

οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἐγὼ γε
380 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἡδ’ ὁπότ’ αἴψ’ ἐπὶ γαῖαν ἅπ’ οὐρανόθεν προτραποίμην
εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ’ ἀμοιβήν,
δύσομαι εἰς Ἀῖδαο καὶ ἐν νεκύεσσι φαείνw.”

“τοὶ δ’ ἀπαμειβόμενος προτέφη τεφεληγερέτα Ζεὺς
385 “Ἡέλι’, ἧ τοι μὲν σὺ μετ’ ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ξείδοισι ἄρουναι
τῶν δέ κ’ ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.”

“ταῦτα δ’ ἐγὼν ἤκουσα Καλυψοῦς ἡυκόμοιο·
390 ἡ δ’ ἔφη Ἑρμείω διακτόρον ἀντὶ ἀκοῦσται.¹⁶

“αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατηλυθοῖ ἡδὲ θάλασσαν,
ρεῖκεον ἄλλοθεν ἄλλοι ἐπισταδοί, οὐδὲ τι μῆχος
εὐρέμεναι δυτάμεσθα, βοες δ’ ἀποτέθνησσαν ἡδὴ
τοῖσιν δ’ αὐτίκ’ ἔπειτα θεοὶ τέραα προὔφαινον·
395 εἶρπον μὲν ῥῖνοί, κρέα δ’ ἀμφ’ ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά, βοῶν δ’ ὥς γίγνετο φωνή.

“ἔξῃμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
δαίνυντ’ Ἡελίοιο βοῶν ἐλάσσαντες ἀρίστας
ἀλλ’ ὅτε δὴ ἔβδομοι ἡμαρ ἐπὶ Ζεὺς θῆκε Κροτοῖων,
400 καὶ τότε ἔπειτ’ ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων
ἡμεῖς δ’ αἴψ’ ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνὰ θ’ ἰστία λεύκ’ ἐρύσαντες.

“ἀλλ’ ὅτε δὴ τὴν νῆστον ἐλείπομεν, οὐδέ τις ἄλλη
φαίετο γαῖῳ, ἀλλ’ οὐρανὸς ἡδὲ θάλασσαν

BOOK 12

"Father Zeus and you other blessed gods that are forever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my cattle, in which I took delight whenever I mounted to the starry heaven, and when I turned back again to the earth from heaven. If they do not pay me fit atonement for the cattle I will go down to Hades and shine among the dead."

"Then Zeus, the cloud-gatherer, answered him and said: 'Helios, for your part do not fail to go on shining among the immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon strike their swift ship with my bright thunderbolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from lovely-haired Calypso, and she said that she herself had heard it from the guide Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the cattle were already dead. For my men the gods then at once showed forth portents. The hides crawled, the meat, both roast and raw, bellowed upon the spits, and there was a lowing as though of cattle.

"For six days then my trusty comrades feasted on the best of the cattle of Helios which they had driven off. But when Zeus, the son of Cronus, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we at once went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then the son of Cronus set

¹⁰ Lines 374–90 were rejected by Aristarchus.

- 405 δὴ τότε κυανέην ρεφέλην ἔσθητε Κροϊΐων
 νηὸς ὕπερ γλαφυρῆς, ἥλυσε δὲ πόντος ὑπ' αὐτῆς
 ἥ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνῳ· αἶψα γάρ ἦλθε
 κεκληγὼς Ζέφυρος μεγάλη σὺν λαίλαπι θύωι
 ἵστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
- 410 ἀμφοτέρους· ὑστὸς δ' ὀπίσσω πέσσειν, ὅπλα τε πάντα
 εἰς αὐτὸν κατέχυνθ', ὃ δ' ἄρα πρυμνῇ ἐνὶ νηὶ
 πληῆξε κυβερνήτῳ κεφαλῇν, σὺν δ' ὅστέ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὃ δ' ἀρ' ἀρνευτῆρι εἰκῶς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
- 415 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἐμβαλε νηὶ κεραυνόν·
 ἥ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖστα κεραυνῶ,
 ἐν δὲ θεεῖον πλήτο, πεστον δ' ἐκ νηὸς ἐταῖροι,
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποσινυτο γόστον.
- 420 αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
 λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα,
 ἐκ δὲ οἱ ὑστὸν ἄραξε ποτὶ τρόπιν, αὐτὰρ ἐπ' αὐτῶ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·
 τῶ ρ' ἄμφω στυγέεργον, ὁμοῦν τρόπιν ἠδὲ καὶ ὑστόν.
- 425 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὁλοοῖς ἀνέμοισιν,
 "εἶθ' ἢ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῶ ἄλγεα θυμῶ,
 ὄφρ' ἔτι τὴν ὁλοὴν ἀταμετρήσεται Χάρυβδι,
 παγνύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
- 430 ἦλθον ἐπὶ Σκύλλης σκόπελον δευρὴν τε Χάρυβδι,
 ἥ μὲν ἀνερροῖβδησε θαλάσσης ἀλμυρὸν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψίος' ἀερθεῖς,

BOOK 12

a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for then at once came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both forestays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the steersman and crushed all the bones of his skull together, and like a diver he fell from the deck and his proud spirit left his bones. At the same time Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, struck by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell out of the ship. Like sea crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled, and snapped the mast off at the keel; but over the mast had been flung the backstay fashioned of oxhide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the terrible winds

“Then, let me tell you, the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to terrible Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She for her part sucked down the water of the sea, but I, springing up to the tall fig tree, laid hold of it,

- τῷ προσφῆς ἐχόμην ὥς νυκτερίς· οἷδ' ἐπὶ εἶχοι
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
435 ῥίξαι γὰρ ἐκὰς εἶχον,¹¹ ἀπήωροι δ' ἔσαν ὄζοι,
μακροὶ τε μεγάλοι τε, κατεσκίασθαι δὲ Χαρμύδου
τωλερέως δ' ἐχόμην· ὅφρ' ἐξεμέσσειε ὀπίσσω
ἴστωι καὶ τρόπῳ αὐτίς· ἐλδομένῳ δὲ μοι ἦλθον
ὄψιν· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθευ' ἀνείστη
440 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
τῆμος δὴ τά γε δοῦρα Χαρμύδιδος ἐξεβασιόθη,
ἦκα δ' ἐγὼ καθυπερθε ποδᾶς καὶ χεῖρε φερεσθαι,
μέσσω δ' ἐνδοῦπιστα παρὲς περιμήκεα δοῦρα
ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
445 Σκύλλην δ' οὐκέτ' εἶσε πατὴρ αἰδρώϊ τε θεῶν τε
εὐσιδέειν· οὐ γὰρ κεν ὑπεκλυζοι αἰπὺν ὀλεθρον·
"εἴθ' εἰ δ' ἐννῆμαρ φερομένη, δεκάτῃ δὲ με νυκτὶ
νῆστον ἐς Ὠγυγίην πελάσας θεοὶ, εἴθ' αὖ Καλυψίων
ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
450 ἥ μ' ἐφίλει τ' ἐκόμει τε, τί τοι τάδε μυθολογεύω;
ἥδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
στοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν."

¹¹ εἶχον· ἦσαν

¹² Lines 445-6 were rejected in antiquity.

BOOK 12

and clung to it like a bat. Yet I could in no way plant my feet firmly or set myself upon the tree, for its roots spread far below, and its branches hung out of reach above, long and massive, and overshadowed Charybdis. There I clung relentlessly until she should spew out mast and keel again, and to my joy they came, though late. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, just at that hour those spars appeared out of Charybdis. And I let go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not allow her again to catch sight of me; never otherwise should I have escaped utter destruction.

"From there for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the lovely-haired Calypso dwells, dread goddess of human speech, who loved and took care of me. But why should I tell you this tale? For it was only yesterday that I told it in your hall to yourself and to your stalwart wife. It is a tiresome thing, I think, to tell again a plain-told tale."